THE GLORIOUS QUR'AN

TEXT AND
EXPLANATORY TRANSLATION
BY

MOHAMMAD M.
PICKTHALL

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TRANSLATOR'S FOREWORD

THE aim of this work is to present to English readers what Muslims the world over hold to be the meaning of the words of the Qur'an and the nature of that Book, in not unworthy language and concisely, with a view to the requirements of English Muslims. It may be reasonably claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message; and this is the first English translation of the Qur'an by an Englishman who is a Muslim. Some of the translations include commentation offensive to Muslims, and almost all employ a style of language which Muslims at once recognize as unworthy. The Qur'an cannot be translated. That is the belief of traditional Sheykhs and the view of the present writer. The Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Qur'an, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Qur'an—and peradventure something of the charm—in English. It can never take the place of the Qur'an in Arabic, nor is it meant to do so.

Before publication the work has been scrutinised word by word and thoroughly revised in Egypt with the help of one whose mother-tongue is Arabic, who has studied the Qur'an and who knows English; and when difficulties were encountered the translator had recourse to perhaps the greatest living authority on the subject. Every care has thus been taken to avoid unwarrantable renderings. On the one or two occasions where there is departure from the traditional interpretation, the traditional rendering will be found in a footnote.

The translator's thanks are due to Lord Lloyd for an introduction of great use in Egypt; to Dr. F. Krenkow for supplying him with old meanings of Arabic words not to be found in dictionaries; to Muhammad Ahmad Al-Ghamrawi Bey of the Cairo College of Medicine for his invaluable and patient help with the revision of manuscript, a work which occupied three months; to the Sheykh Mustafa Al-Maraghi, former Rector of Al-Azhar University, for his advice and guidance in the revision; and to His Excellency Fuad Bey Salim Al-Hijazi, by whose effort such revision was made possible.

The *mus-haf* (copy of the Qur'an) which has been used throughout is lithograph copy of that written by Al-Hajj Muhammad Shakarzadeh at the command of Sultan Mahmud of Turkey in 1249 A.H. In the Introduction and the notes to individual surahs, Ibn Hisham (Bulaqed. 1295 A.H.) has been followed, with occasional reference to the much later, much abbreviated, but more critical Life of the Prophet by Ibn Khaldun (published as an appendix to his *Tarikh,* Bulaqed.) Other *Sirahs,* like that of Abu'l-Fida, late in date and uncritical, have been read but not followed. Of commentators Al-Beydawi and Zamakshari must be mentioned, while for reference during the work of revision, the brief commentary of Al-Jalaleyn was kept at hand. Wahidi's *Asbabu'n-Nuzul* has been largely consulted, and for the authenticity of Traditions the translator has relied upon Bukhari.

INTRODUCTION

Part 1

(At Mecca)

The Prophet's birth

MUHAMMAD, son of Abdullah, son of Abdul Muttalib, of the tribe of Qureysh, was born at Mecca fifty-three years before the Hijrah. His father died before he was born, and he was protected first by his grandfather, Abdul Muttalib, and, after his grandfather's death, by his uncle, Abu Talib. As a young boy he travelled with his uncle in the merchants' caravan to Syria, and some years afterwards made the same journey in the service of a wealthy widow named Khadijah. So faithfully did he transact the widow's business, and so excellent was the report of his behaviour which she received from her old servant who had accompanied him, that she soon afterwards married her young agent;

His marriage

and the marriage proved a very happy one, though she was fifteen years older than he was. Throughout the twenty-six years of their life together he remained devoted to her; and after her death, when he took other wives, he always mentioned her with the greatest love and reverence. This marriage gave him rank among the notables of Mecca, while his conduct earned for him the surname *Al-Amin,* the "trustworthy."

The Meccans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allah, but the chief objects of worship there were a number of idols which were called daughters of Allah and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching.

The *Hunafa*

Such seekers of the truth were known as *Hunafa* (sing. *Hanif*), a word originally meaning "those who turn away" (from the existing idol-worship), but coming in the end to have the sense of "upright" or "by nature upright" because such persons held the way of truth to be right conduct. These *Hunafa* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad, son of Abdullah, joined them. It was his practice to retire with his family for a month of every year to a cave in the desert for meditation. His place of retreat was *Hira,* a desert hill not far from Mecca, and his chosen month was *Ramadan,* the month of heat. It was there one night toward the end of his quiet month that the first revelation came to him when he was forty years old. He was asleep or in

The first revelation

a trance when he heard a voice say: "Read!" He said: "I cannot Read." The voice again said: "Read!" He said: "I cannot read." A third time the voice, more terrible, commanded: "Read!" He said: "What can I read?" The voice said:

> "Read: In the name of thy Lord Who created.
> "Created man from a clot.
> "Read: And it is thy Lord the Most Bountiful
> "Who taught by the pen,
> "Taught man that which he knew not."[1]

When he awoke the words remained "as if inscribed upon his heart." He

[1]Surah XCVI: 1-5.

went out of the cave onto the hillside and heard the same aweinspiring voice say: "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Then he raised his eyes and saw the angel, in the likeness of a man, standing in the sky above the horizon: And again the dreadful voice said: "O Muhammad! Thou art Allah's messenger, and I am Gabriel." Muhammad (God bless and keep him!) stood quite still turning away his face from the brightness of the vision, but whithersoever he might turn his face, there, always stood the angel confronting him. He remained thus a long while till at length the angel vanished, when he returned in great distress of mind to his wife Khadijah. She did her best to reassure him, saying that his conduct had been such that Allah would not let a harmful spirit come to him. On their return to Mecca she took him to her cousin Waraqa ibn Naufal, a very old man, "who knew the Scriptures of the Jews and Christians," who declared his belief that the heavenly messenger who came to Moses of old had come to Muhammad, and that he was chosen as the Prophet of his people.

The vision at Mt. *Hira*

To understand the reason of the Prophet's diffidence and his extreme distress of mind after the vision at Mt. Hira, it must be remembered that the *Hunafa,* of whom he had been one, sought true religion in the natural and regarded with distrust the intercourse with spirits of which men "avid of the Unseen,"[1] sorcerers and soothsayers and even poets, boasted in those days. Moreover, he was a man of humble and devout intelligence, a lover of quiet and solitude, and the very thought of being chosen out of all mankind to face mankind, alone, with such a Message, appalled him at the first. Recognition of the Divine nature of the call he had received involved a change in his whole mental outlook sufficiently disturbing to a sensitive and honest mind, and also the forsaking of his quiet, honoured way of life. The early biographers tell how his wife Khadijah "tried the spirit" which came to him and proved it to be good, and how, with the continuance of the revelations and the conviction that they brought, he, at length, accepted the tremendous task imposed on him, becoming filled with an enthusiasm of obedience which justifies his proudest title of "The Slave of Allah."

His distress of mind.

The words which came to him when in a state of trance are held sacred by the Muslims and are never confounded with those which he uttered when no physical change was apparent in him. The former are the Sacred Book; the latter the *Hadith* or *Sunnah* of the Prophet. And because the angel on Mt. Hira bade him "Read!"—insisted on his "Reading" though he was illiterate—the Sacred Book is known as *Al-Qur'an,* "The Reading;"[2] the Reading of the man who knew not how to read.

The Qur'an or "Reading"

For the first three years, or rather less, of his Mission, the Prophet preached only to his family and his intimate friends, while the people of Mecca as a whole regarded him as one who had become a little mad. The first of all his converts was his wife Khadijah, the second his first cousin Ali, whom he had adopted, the third his servant Zeyd, a former slave.

First converts

[1]LXXXI: 24.

[2]Or "The lecture," as it is here translated in passages where the term will bear translation on the analogy of "Scripture," used for sacred "writing."

His old friend Abu Bakr also was among those early converts with some of his slaves and dependents.

Beginning of Persecution.

At the end of the third year the Prophet received the command to "arise and warn,"[1] whereupon he began to preach in public, pointing out the wretched folly of idolatry in face of the tremendous laws of day and night, of life and death, of growth and decay, which manifest the power of Allah and attest to His Sovereignty. It was then, when he began to speak against their gods, that the Qureysh became actively hostile, persecuting his poorer disciples, mocking and insulting him. The one consideration which prevented them from killing him was fear of the blood-vengeance of the clan to which his family belonged. Strong in his inspiration, the Prophet went on warning, pleading, threatening, while the Qureysh did all they could to ridicule his teaching, and deject his followers.

The flight to Abyssinia

The converts of the first four years were mostly humble folk unable to defend themselves against oppression. So cruel was the persecution they endured that the Prophet advised all who could possibly contrive to do so to emigrate to a Christian country, Abyssinia.[2] And still in spite of persecution and emigration the little company of Muslims grew in number. The Qureysh were seriously alarmed. The idol-worship at the Ka'bah, the holy place to which all Arabia made pilgrimage, ranked for them, as guardians of the Ka'bah, as first among their vested interests. At the season of the pilgrimage they posted men on all the roads to warn the tribes against the madman who was preaching in their midst. They tried to bring the prophet to a compromise, offering to accept his religion if he would so modify it as to make room for their gods as intercessors with Allah, offering to make him their king if he would give up attacking idolatry; and, when their efforts at negotiation failed, they went to his uncle Abu Talib, offering to give him the best of their young men in place of Muhammad, to give him all that he desired, if only he would let them kill Muhammad and have done with him. Abu Talib refused. The exasperation of the idolaters was increased by the conversion of Umar,[3] one of their stalwarts. They grew more and more embittered, till things came to such a pass that they decided to ostracise the Prophet's whole clan, idolaters who protected him as well as Muslims who believed in him. Their chief men caused a document to be drawn up to the effect that none of them or those belonging to them would hold any intercourse with that clan or sell to them or buy from them. This they all sighed, and it was deposited in the Ka'bah. Then for three years, the Prophet was shut up with all his kinsfolk in their stronghold which was situated in one of the gorges which run down to Mecca. Only at the time of pilgrimage could he go out and preach, or did any of his kinsfolk dare to go into the city.

Conversion of Umar

The *Sahifah* or deed of ostracism

Destruction of the *Sahifah*

At length some kinder hearts among the Qureysh grew weary of the boycott of old friends and neighbours. They managed to have the document which had been placed in the Ka'bah brought out for reconsideration; when it was found that all the writing had been destroyed by white ants, except the words *Bismika Allahumma* ("In Thy name, O Allah"). When the elders saw that marvel, the ban was removed, and the Prophet was again free to go about the city. But

[1]LXXIV: 2.

[2]See XIX, introductory note.

[3]See XX, introductory note.

meanwhile the opposition to his preaching had grown rigid. He had little success among the Meccans, and any attempt which he made to preach in the city of Ta'if was failure. His Mission was a failure, judged by worldly standards, when, at the season of the yearly pilgrimage, he came upon a little group of men who heard him gladly.

The men from Yathrib

They came from Yathrib, a city more than two hundred miles away, which has since become world-famous *Al-Madinah,* "the City" *par excellence.* At Yathrib there were Jewish tribes with learned rabbis, who had often spoken to the pagans of a Prophet soon to come among the Arabs, with whom, when he came, the Jews would destroy the pagans as the tribes of 'Aad and Thamud had been destroyed of old for their idolatry. When the men from Yathrib saw Muhammad they recognized him as the Prophet whom the Jewish rabbis had described to them. On their return to Yathrib they told what they had seen and heard, with the result that at the next season of pilgrimage a deputation came from Yathrib purposely to meet the Prophet. These swore allegiance to him in the first pact of Al-'Aqabah, the oath they took being that which was afterwards exacted from women converts, with no mention of fighting. They then returned to Yathrib with a Muslim teacher in their company, and soon "there was not a house in Yathrib wherein there was not mention of the messenger of Allah."

First Pact of Al-'Aqaba

Second Pact of Al-'Aqabah

In the following year, at the time of pilgrimage, seventy-three Muslims from Yathrib came to Mecca to vow allegiance to the Prophet and invite him to their city. At Al-'Aqabah, by night, they swore to defend him as they would defend their own wives and children. It was then that the Hijrah, the Flight to Yathrib, was decided.

Soon the Muslims who were in a position to do so began to sell their property and to leave Mecca unobtrusively. The Qureysh had wind of what was going on. They hated Muhammad in their midst, but dreaded what he might become if he escaped from them. It would be better, they considered, to destroy him now. The death of Abu Talib had removed his chief protector; but still they had to reckon with the vengeance of his clan upon the murderer. They cast lots and chose a slayer out of every clan. All those were to attack the Prophet simultaneously and strike together, as one man. Thus his blood would be on all Qureysh. It was at this time (Ibn Khaldun asserts, and it is the only satisfactory explanation of what happened afterwards) that the Prophet received the first revelation ordering him to make war upon his persecutors "until persecution is no more and religion is for Allah only."[1]

Plot to murder the Prophet

The last of the able Muslims to remain in Mecca were Abu Bakr, Ali and the Prophet himself. Abu Bakr, a man of wealth, had bought two riding-camels and retained a guide in readiness for the Flight. The Prophet only waited God's command. It came at length. It was the night appointed for his murder. The slayers were before his house. He gave his cloak to Ali, bidding him lie down on the bed so that anyone looking in might think Muhammad lay there. The slayers were to strike him as he came out of the house, whether in the night or early morning. He knew they would not injure Ali. Then he left the house and, it is said, a blindness fell upon the would-be-murderers so that he put dust on their heads as he passed by—without their knowing it. He went to Abu Bakr's

[1]VIII: 39.

house and called to him, and they two went together to a cavern in the desert hills and hid there till the hue and cry was past. Abu Bakr's son and daughter and his herdsman brought them food and tidings after nightfall. Once a search-party came quite near them in their hiding-place, and Abu Bakr was afraid; but the Prophet said:

The *Hijrah* (June 20th, 622 A.D.)

"Fear not! Allah is with us."[1] Then, when the coast was clear, Abu Bakr had the riding camels and the guide brought to the cave one night and they set out on the long ride to Yathrib.

After travelling for many days by unfrequented paths, the fugitives reached a suburb of Yathrib, whither, for weeks past, the people of the city had been going every morning, watching for the Prophet till heat drove them to shelter. The travellers arrived in the heat of the day, after the watchers had retired. It was a Jew who called out to the Muslims in derisive tones that he whom they expected had at last arrived.

Such was the Hijrah, the Flight from Mecca to Yathrib, which counts as the beginning of the Muslim era. The thirteen years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled, were over. The ten years of success, the fullest that has ever crowned one man's endeavour, had begun. The Hijrah makes a clear division in the story of the Prophet's Mission, which is evident in the Qur'an. Till then he had been a preacher only. Thenceforth he was the ruler of a State, at first a very small one, which grew in ten years to be the empire of Arabia. The kind of guidance which he and his people needed after the Hijrah was not the same as that which they had before needed. The Madinah surahs differ, therefore, from the Meccan surahs. The latter give guidance to the individual soul and to the Prophet as warner; the former give guidance to growing social and political community and to the Prophet as exemplar, lawgiver and reformer.

Classification of Meccan Surahs

For classification the Meccan surahs are here subdivided into four groups: Very Early, Early, Middle and Late. Though the historical data and traditions are insufficient for a strict chronological grouping, the very early surahs are, roughly speaking, those revealed before the beginning of the persecution; the early surahs are those revealed between the beginning of the persecution and the conversion of Umar; the middle surahs those revealed between the conversion of Umar and the destruction of the deed of ostracism; and the late surahs those revealed between the raising of the ban of ostracism and the Hijrah.

PART II
At Al-Madinah

In the first year of his reign at Yathrib the Prophet made a solemn treaty with the Jewish tribes, which secured to them equal rights of citizenship and full religious liberty in return for their support of the new State. But their idea of a Prophet was one who would give them dominion, not one who made the Jews who followed him as brothers of every Arab who might happen to believe as they did. When they found that they could not use the Prophet for their own ends, they tried to shake his faith in his Mission and to seduce his followers; behaviour in which they were encouraged secretly by some professing Muslims who

The Jews and Hypocrites

[1]IX: 40

considered they had reason to resent the Prophet's coming, since it robbed them of their local influence. In the Madinah surahs there is frequent mention of these Jews and Hypocrities.

The *Qiblah*

Till then the *Qiblah* (the place toward which the Muslims turn their faces in prayer) had been Jerusalem. The Jews imagined that the choice implied a leaning toward Judaism and that the Prophet stood in need of their instruction. He received command to change the Qiblah[1] from Jerusalem to the Ka'bah at Mecca. The first part of surah II relates to this Jewish controversy.

The First Expedition

The Prophet's first concern as a ruler was to establish public worship and lay down the constitution of the State; but he did not forget that the Qureysh had sworn to make an end of his religion, nor that he had received command to fight against them till they ceased from persecution. After he had been twelve months in Yathrib several small expeditions went out, led either by the Prophet himself or some other of the fugitives from Mecca, for the purpose of reconnoitering and of dissuading other tribes from siding with the Qureysh. These are generally represented as warlike but, considering their weakness and the fact that they did not result in fighting, they could hardly have been that, though it is certain that they went out ready to resist attack. It is noteworthy that in those expeditions only fugitives from Mecca were employed, never natives of Yathrib; the reason being (if we accept Ibn Khaldun's theory, and there is no other explanation) that the command to wage war had been revealed to the Prophet at Mecca after the Yathrib men had sworn their oath of allegiance at Al-'Aqabah, and in their absence. Their oath foresaw fighting in mere defence, not fighting in the field. Blood was shed and booty taken in only one of those early expeditions, and then it was against the Prophet's orders. One purpose of those expeditions may have been to accustom the Meccan Muslims to going out in warlike trim. For thirteen years they had been strict pacifists, and it is clear, from several passages of the Qur'an[2] that many of them, including, it may be, the Prophet himslef, hated the idea of fighting even in self-defence and had to be inured to it.

The campaign of Badr

In the second year of the Hijrah the Meccan merchants' caravan was returning from Syria as usual by a road which passed not far from Yathrib. As its leader Abu Sufyan approached the territory of Yathrib he heard of the Prophet's design to capture the caravan. At once he sent a camel-rider on to Mecca, who arrived in a wornout state and shouted frantically from the valley to the Qureysh to hasten to the rescue unless they wished to lose both wealth and honour. A force of a thousand strong was soon on its way to Yathrib; less, it would seem, with the hope of saving the caravan than with the idea of punishing the raiders, since the Prophet might have taken the caravan before the relief force started from Mecca. Did the Prophet ever intend to raid the caravan? In Ibn Hisham, in the account of the Tabuk expedition, it is stated that the Prophet on that one occasion did not hide his real objective as had been his custom in other campaigns. The caravan was the pretext in the campaign of Badr, the real objective was the Meccan army. He had received command to fight his persecutors, and promise of victory; he

[1] II: 144-149-150
[2] e.g. II: 216

was prepared to venture against any odds, as was well seen at Badr. But the Muslims, disinclined and ill-equipped for war, would have despaired if they had known from the first that they were to face a well armed force three times their number.

The army of Qureysh had advanced more than half to Yathrib before the Prophet set out. All three parties—the army of Qureysh, the Muslim army and the caravan—were heading for the water of Badr. Abu Sufyan, the leader of the caravan, heard from one of his scouts that the Muslims were near the water, and turned back to the coast-plain. And the Muslims met the army of Qureysh by the water of Badr. Before the battle the Prophet was prepared still further to increase the odds against him. He gave leave to all the Ansar (natives of Yathrib) to return to their homes unreproached, since their oath did not include the duty of fighting in the field; but the Ansar were only hurt by the suggestion that they could possibly desert him in a time of danger. The battle went at first against the Muslims, but ended in a signal victory for them.[1]

The victory of Badr gave the Prophet new prestige among the Arab tribes; but thenceforth there was the feud of blood between the Qureysh and the Islamic State in addition to the old religious hatred. Those passages of the Qur'an which refer to the battle of Badr give warning of much greater struggles yet to come.

In fact in the following year, an army of three thousand came from Mecca to destroy Yathrib. The Prophet's first idea was merely to defend the city, a plan of which Abdullah ibn Ubeyy, the leader of "Hypocrites" (or lukewarm Muslims), strongly approved. But the men who had fought at Badr and believed that God would help them against any odds thought it a shame that they should linger behind walls. The Prophet, approving of their faith and zeal, gave way to them, and set out with an army of one thousand men toward Mt. Uhud, where the enemy were encamped. Abdullah ibn Ubeyy was much offended by the change of plan. He thought it unlikely that the Prophet really meant to give battle in conditions so adverse to the Muslims, and was unwilling to take part in a mere demonstration designed to flatter the fanatical extremists. So he withdrew with his men, a fourth of the army.

The battle on Mt. *Uhud*

Despite the heavy odds, the battle on Mt. Uhud would have been an even greater victory than that at Badr for the Muslims but for the disobedience of a band of fifty archers whom the Prophet set to guard a pass against the enemy cavalry. Seeing their comrades victorious, these men left their post, fearing to lose their share of the spoils. The cavalry of Qureysh rode through the gap and fell on the exultant Muslims. The Prophet himself was wounded and the cry arose that he was slain, till someone recognized him and shouted that he was still living, a shout to which the Muslims rallied. Gathering round the Prophet, they retreated, leaving many dead on the hillside.[2]

On the following day the Prophet again sallied forth with what remained of the army, that the Qureysh might hear that he was in the field and so might perhaps be deterred from attacking the city. The stratagem succeeded, thanks to the behaviour of a friendly Bedawi, who met the Muslims and conversed with them and afterwards met the army

[1]See also Surah VIII, introductory note.
[2]See also III, introductory note.

of Qureysh. Questioned by Abu Sufyan, he said that Muhammad was in the field, stronger than ever, and thirsting for revenge for yesterday's affair. On that information, Abu Sufyan decided to return to Mecca.

The reverse which they had suffered on Mt. Uhud lowered the prestige of the Muslims with the Arab tribes and also with the Jews of Yathrib. Tribes which had inclined toward the Muslims now inclined toward the Qureysh. The Prophet's followers were attacked and murdered when they went abroad in little companies. Khubeyb, one of his envoys, was captured by a desert tribe and sold to the Qureysh, who tortured him to death in Mecca publicly. And the Jews, despite their treaty, now hardly concealed their hostility. They even went so far in their flattery of the Qureysh as to declare the religion of the pagan Arabs superior to Al-Islam.[1] The Prophet was obliged to take punitive action against some of them. The tribe of Bani Nadir were besieged in their strong towers, subdued and forced to emigrate. The Hypocrites had sympathised with the Jews and secretly egged them on.[2]

Massacre of Muslims

Expulsion of the *Bani Nadir*

In the fifth year of the Hijrah the idolaters made a great effort to destroy Al-Islam in the War of the Clans or War of the Trench, as it is variously called; when the Qureysh with all their clans and the great desert tribe of Ghatafan with all their clans, an army of ten thousand men rode against Al-Madinah (Yathrib), the Prophet (by the advice of Salman the Persian, it is said) caused a deep trench to be dug before the city, and himself led the work of digging it. The army of the clans was stopped by the trench, a novelty in Arab warfare. It seemed impassable for cavalry, which formed their strength. They camped in sight of it and daily showered their arrows on its defenders. While the Muslims were awaiting the assault, news came that Bani Qureyzah, a Jewish tribe of Yathrib which had till then been loyal, had gone over to the enemy. The case seemed desperate. But the delay caused by the trench had dampened the ardour of the clans, and one who was secretly a Muslim managed to sow distrust between the Qureysh and their Jewish allies, so that both hesitated to act. Then came a bitter wind from the sea, which blew for three days and nights so terribly that not a tent could be kept standing, not a fire lighted, not a pot boiled. The tribesmen were in utter misery. At length, one night the leader of the Qureysh decided that the torment could be borne no longer and gave the order to retire.[3] When the Ghatafan awoke next morning they found the Qureysh had gone and they took up their baggage and retreated.

The War of the Trench

Punishment of *Bani Qureyzah*

On the day of the return from the trench the Prophet ordered war on the treacherous Bani Qureyzah, who, conscious of their guilt, had already taken to their towers of refuge. After a siege of nearly a month they had to surrender unconditionally. They only begged that they might be judged by a member of the Arab tribe of which they were adherents. The Prophet granted their request. But the judge, upon whose favour they had counted, condemned their men to death, their women and children to slavery.

[1] IV: 51
[2] LIX
[3] See also XXXII, introductory note

The slander against Ayeshah

Early in the sixth year of the Hijrah the Prophet led a campaign against the Bani-Mustaliq, a tribe who were preparing to attack the Muslims. It was during the return from that campaign that Ayeshah, his young wife, was left behind and brought back to camp by a young soldier, an incident which gave rise to the scandal denounced in Surah XXIV.[1] It was on this campaign also that Abdullah Ibn Ubeyy, the "Hypocrite" chief, said: "When we return to the city the mightier will soon expel the weaker"[2] at sight of a quarrel between Muhajirin (immigrants from Mecca) and Ansar (natives of Yathrib).

In the same year the Prophet had a vision in which he found himself entering the holy place at Mecca unopposed; therefore he determined to attempt the pilgrimage.[3] Besides a number of Muslims from Yathrib (which we shall henceforth call Al-Madinah) he called upon the friendly Arabs, whose numbers had increased since the miraculous (as it was considered) discomfiture of the clans, to accompany him, but most of them did not respond.[4] Attired as pilgrims, and taking with them the customary offerings, a company of fourteen hundred journeyed to Mecca. As they drew near the holy valley they were met by a friend from the city who warned the Prophet that the Qureysh had put on their leopard-skins (the badge of valour) and had sworn to prevent his entering the sanctuary; their cavalry was on the road before him. On that, the Prophet ordered a detour through mountain gorges and the Muslims were tired out when they came down at last into the valley of Mecca and encamped at a spot called Al-Hudeybiyah, from whence he tried to open negotiations with the Qureysh, explaining that he came only as a pilgrim. The first messenger he sent towards the city was maltreated and his camel hamstrug. He returned without delivering his message. The Qureysh on their side sent an envoy who was threatening in tone, and very arrogant. Another of their envoys was too familiar and had to be reminded sternly of the respect due to the Prophet. It was he who, on his return to the city, said: "I have seen Caesar and Chosroes in their pomp, but never have I seen a man honoured as Muhammad is honoured by his comrades."

Al-Hudeybiyah

The Prophet sought some messenger who would impose respect. Uthman was finally chosen because of his kinship with the powerful Umayyad family. While the Muslims were awaiting his return the news came that he had been murdered. It was then that the Prophet, sitting under a tree[5] in Al-Hudeybiyah, took an oath from all his comrades that they would stand or fall together. After a while, however, it became known that Uthman had not been murdered. A troop which came out from the city to molest the Muslims in their camp were captured before they could do any hurt[6] and brought before the Prophet, who forgave them on their promise to renounce hostility. Then proper envoys came from the Qureysh. After some negotiation, the truce of Al-Hudeybiyah

[1] XXIV: 11 ff.
[2] LXIII, 8
[3] XLVIII, 27
[4] XLVIII, 11 ff.
[5] XLVIII, 13.
[6] XLVIII, 24.

was signed. For ten years there were to be no hostilities between the parties. The Prophet was to return to Al-Madinah without visiting the Ka'bah, but in the following year he might perform the pilgrimage with his comrades, the Qureysh promising to evacuate Mecca for three days to allow his doing so. Deserters from the Qureysh to the Muslims during the period of the truce were to be returned; not so deserters from the Muslims to Qureysh. Any tribe or clan who wished to share in the treaty as allies of the Prophet might do so, and any tribe or clan who wished to share in the treaty as allies of the Qureysh might do so.

There was dismay among the Muslims at these terms. They asked one another: "Where is the victory that we were promised?" It was during the return journey from Al-Hudeybiyah that the surah entitled "Victory"[1] was revealed. This truce proved, in fact, to be the greatest victory that the Muslims had till then achieved. War had been a barrier between them and the idolaters, but now both parties met and talked together, and the new religion spread more rapidly. In the two years which elapsed between the signing of the truce and the fall of Mecca the number of converts was greater than the total number of all previous converts. The Prophet travelled to Al-Hudeybiyah with 1,400 men. Two years later, when the Meccans broke the truce, he marched against them with an army of 10,000.

The campaign of Kheybar

In the seventh year of the Hijrah the Prophet led a campaign against Kheybar, the stronghold of the Jewish tribes in North Arabia, which had become a hornet's nest of his enemies. The forts of Kheybar were reduced one by one, and the Jews of Kheybar became thenceforth tenants of the Muslims until the expulsion of the Jews from Arabia in the Caliphate of Umar. On the day when the last fort surrendered, Ja'far, son of Abu Talib, the Prophet's first cousin, arrived with all who remained of the Muslims, who had fled to Abyssinia to escape from persecution in the early days. They had been absent from Arabia fifteen years. It was at Kheybar, that a Jewess prepared for the Prophet poisoned meat, of which he only tasted a morsel without swallowing it, then warned his comrades that it was poisoned. One Muslim, who had already swallowed a mouthful, died immediately, and the Prophet himself from the mere taste of it, derived the illness which eventually caused his death. The woman who cooked the meat was brought before him. When she said that she had done it on account of humiliation of her people, he forgave her.

Pilgrimage to Mecca

In the same year the Prophet's vision was fulfilled: he visited the holy place at Mecca unopposed. In accordance with the terms of the truce idolaters evacuated the city, and from the surrounding heights watched the procedure of the Muslims. At the end of the stipulated three days the chiefs of the Qureysh sent word to remind the Prophet that the time was up. He then withdrew, and the idolaters reoccupied the city.

Mutah expedition

In the eighth year of the Hijrah, hearing that the Byzantine emperor was gathering a force in Syria for the destruction of Al-Islam, the Prophet sent three thousand men to Syria under the command of his freedman Zeyd. The campaign was unsucceessful except that it impressed the Syrians with a notion of the reckless valour of the Muslims. The three thousand did not hesitate to join battle with a

[1] XLVIII.

hundred thousand. When all the three leaders appointed by the Prophet had been killed, the survivors obeyed Khalid ibn al-Walid, who, by his strategy and courage, managed to preserve a remnant and return with them to Al-Madinah.

Truce broken by Qureysh

In the same year the Qureysh broke the truce by attacking a tribe that was in alliance with the Prophet and massacring them even in the sanctuary at Mecca. Afterwards they were afraid because of what they had done. They sent Abu Sufyan to Al-Madinah to ask for the existing treaty to be renewed and its term prolonged. They hoped that he would arrive before the tidings of the massacre. But a messenger from the injured tribe had been before him, and his embassy was fruitless.

Conquest of Mecca

Then the Prophet summoned all the Muslims capable of bearing arms and marched to Mecca. The Qureysh were overawed. Their cavalry put up a show of defence before the town, but were routed without bloodshed; and the Prophet entered his native city as conqueror. The inhabitants expected vengeance for their past misdeeds. The Prophet proclaimed a general amnesty. Only a few known criminals were proscribed, and most of those were in the end forgiven. In their relief and surprise, the whole population of Mecca hastened to swear allegiance. The Prophet caused all the idols which were in the sanctuary to be destroyed, saying: "Truth hath come; darkness hath vanished away;"[1] and the Muslim call to prayer was heard in Mecca.

Battle of *Huneyn*

In the same year there was angry gathering of pagan tribes eager to regain the Ka'bah. The Prophet led twelve thousand men against them. At Huneyn, in a deep ravine, his troops were ambushed by the enemy and almost put to flight. It was with difficulty that they were rallied to the Prophet and his bodyguard of faithful comrades who alone stood firm. But the victory, when it came, was complete and the booty enormous, for many of the hostile tribes had brought out with them everything that they possessed.

Consequence of *Ta'if*

The tribe of Thaqif were among the enemy at Huneyn. After that victory their city of Ta'if was besieged by the Muslims, and finally reduced. Then the Prophet appointed a governor of Mecca, and himself returned to Al-Madinah to the boundless joy of the Ansar, who had feared lest, now that he had regained his native city, he might forsake them and make Mecca the capital.

The Tabuk expedition

In the ninth year of the Hijrah, hearing that an army was again being mustered in Syria, the Prophet called on all the Muslims to support him in a great campaign. The far distance, the hot season, the fact that it was harvest time and the prestige of the enemy caused many to excuse themselves and many more to stay behind without excuse. Those defaulters are denounced in the Qur'an.[2] But the campaign ended peacefully. The army advanced to Tabuk, on the confines of Syria, and there learnt that the enemy had not yet gathered.

Declaration of Immunity

Although Mecca had been conquered and its people were now Muslims, the official order of the pilgrimage had been changed; the pagan Arabs performing it in their manner and the Muslims in their manner. It was only after the pilgrims' caravan had left Al-Madinah in the ninth year of the Hijrah, when Al-Islam was dominant in North

[1] XVII: 18.

[2] XVII: 81.

Arabia, that the Declaration of Immunity,[1] as it is called, was revealed. The Prophet sent a copy of it by messenger to Abu Bakr, leader of the pilgrimage, with the instruction that Ali was to read it to the multitudes at Mecca. Its purport was that after that year Muslims only were to make the pilgrimage, exception being made for such of the idolaters as had a treaty with the Muslims and had never broken their treaty nor supported anyone against them. Such were to enjoy the privileges of their treaty for the term thereof, but when their treaty expired they would be as other idolaters. That proclamation marks the end of idol-worship in Arabia.

The year of Deputations

The ninth year of the Hijrah is called the Year of Deputations because from all parts of Arabia deputations came to Al-Madinah[2] to swear allegiance to the Prophet and to hear the Qur'an. The Prophet had become, in fact, the emperor of Arabia, but his way of life remained as simple as before.

The number of the campaigns which he led in person during the last years of his life is twenty-seven, in nine of which there was hard fighting. The number of the expeditions which he planned and sent out under other leaders is thirty-eight. He personally controlled every detail of organisation, judged every case and was accessible to every suppliant. In those ten years he destroyed idolatry in Arabia; raised woman from the status of a chattel to complete legal equality with man; effectually stopped the drunkenness and immorality which had till then disgraced the Arabs; made men to live with faith, sincerity and honest dealing; transformed tribes who had been for centuries content with ignorance into a people with the greatest thirst for knowledge; and for the first time in history made universal human brotherhood a fact and principle of common law. And his support and guide in all that work was the Qur'an.

The Fare well Pilgrimage

In the tenth year of the Hijrah he went to Mecca as a pilgrim for the last time—his "pilgrimage of farewell," it is called -when from Mt. 'Arafat he preached to an enormous throng of pilgrims. He reminded them of all the duties Al-Islam enjoined upon them, and that they would one day have to meet their Lord, who would judge each one of them according to his work. At the end of the discourse, he asked: "Have I not conveyed the message?" And from that great multitude of men who a few months or years before had all been conscienceless idolaters, the shout went up: "O Allah! Yes!" The Prophet said: "O Allah! Be Thou witness!"

Illness and death of the Prophet

It was during that last pilgrimage that the Surah entitled "Succour"[3] was revealed, which he received as an announcement of approaching death. Soon after his return to Al-Madinah he fell ill. The tidings of his illness caused dismay throughout Arabia and anguish to the folk of Al-Madinah, Mecca and Ta'if, the hometowns. At early dawn on the last day of his earthly life he came out from his room beside the mosque at Al-Madinah and joined the public prayer, which Abu Bakr had been leading since his illness. And there was great relief among the people who supposed him well again. When, later in the day, the rumour grew that he was dead, Umar threatened those who spread the rumour with

[1] IX: 38-98
[2] XLIX.

dire punishment, declaring it a crime to think that the messenger of God could die. He was storming at the people in this strain when Abu Bakr came into the mosque and overheard him. Abu Bakr went to the chamber of his daughter Ayeshah, where the Prophet lay. Having ascertained the fact, and kissed the dead man's forehead, he went back into the mosque. The people were still listening to Umar, who was saying that the rumour was a wicked lie, that the Prophet who was all in all to them could not be dead. Abu Bakr went up to Umar and tried to stop him by a whispered word. Then, finding he would pay no heed, Abu Bakr called to the people, who, recognising his voice, left Umar and came crowding round him. He first gave praise to Allah, and then said: "O people! Lo! as for him who used to worship Muhammad, Muhammad is dead. But as for him who used to worship Allah, Allah is Alive and dieth not. He then recited the verse of the Qur'an:

"And Muhammad is but a messenger, messengers the like of whom have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah and Allah will reward the thankful."[1]

"And," says the narrator, an eye-witness, "it was as if the people had not known that such a verse had been revealed till Abu Bakr recited it." And another witness tells how Umar used to say: "Directly when I heard Abu Bakr recite that verse my feet were cut from beneath me and I fell to the ground, for I knew that Allah's messenger was dead. May Allah bless and keep him!"

All the surahs of the Qur'an had been recorded in writing before the Prophet's death, and many Muslims had committed the whole Qur'an to memory. But the written surahs were dispersed among the people; and when, in a battle which took place during the Caliphate of Abu Bakr—that is to say, within two years of the Prophet's death— a large number of those who knew the whole Qur'an by heart were killed, a collection of the whole Qur'an was made and put in writing. In the Caliphate of Uthman, all existing copies of surahs were called in, and an authoritative version, based on Abu Bakr's collection and the testimony of those who had the whole Qur'an by heart, was compiled exactly in the present form and order, which is regarded as traditional and as the arrangement of the Prophet himself, the Caliph Uthman and his helpers being Comrades of the Prophet and the most devout students of the revelation. The Qur'an has thus been very carefully preserved.

The arrangement is not easy to understand. Revelations of various dates and on different subjects are to be found together in surahs; some of the Madinah surahs, though of late revelation, are placed first and the very early Meccan surahs at the end. But the arrangement is not haphazard, as some have hastily supposed. Closer study will reveal a sequence and significance as, for instance, with regard to the placing of the very early Meccan surahs at the end. The inspiration of the Prophet progressed from inmost things to outward things, whereas most people find their way through outward things to things within.

There is another peculiarity which is disconcerting in translation though it proceeds from one of the beauties of the original, and is unavoidable without abolishing the verse-division of great importance

[1]III: 144

for reference. In Arabic the verses are divided according to the rhythm of the language. When a certain sound which marks the rhythm recurs there is a strong pause and the verse ends naturally, although the sentence may go on to the next verse or to several subsequent verses. That is of the spirit of the Arabic language; but attempts to reproduce such rhythm in English have the opposite effect to that produced by the Arabic. Here only the division is preserved, the verses being divided as in the Qur'an and numbered.

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THE GLORIOUS QUR'AN

SURAH 1

The Opening

Al-Fatihah, "The Opening," or *Fatihatu'l-Kitab,* "The Opening of the Scripture" or *Ummu'l-Quran,* "The Essence of the Qur'an," as it is variously named, has been called the Lord's Prayer of the Muslims. It is an essential part of all Muslim worship, public and private, and no solemn contract or transaction is complete unless it is recited. The date of revelation is uncertain, but the fact that it has always, from the very earliest times, formed a part of Muslim worship, there being no record or remembrance of its introduction, or of public prayer without it, makes it clear that it was revealed before the fourth year of the Prophet's Mission (the tenth year before the Hijrah); because we know for certain that by that time regular congregational prayers were offered by the little group of Muslims in Mecca. In that year, as the result of insult and attack[1] by the idolaters, the Prophet arranged for the services, which had till then been held out of doors, to take place in a private house.

This surah is also often called *Saba'an min al-Mathani,* "Seven of the Oft-repeated" ("verses" being understood), S. XV, 87, words which are taken as referring to this surah.[2]

[1]Ibn Hisham *Sirah* (Cairo Ed.), Part 1, p. 88.
[2]See Noldeke, *Geschichte des Qorans,* Zweite Auflage, bearbeitet von Fr. Schwally, Part 1, pp. 110 *seq.*

TRANSLATOR'S NOTE: I have retained the word Allah throughout, because there is no corresponding word in English. The word *Allah* (the stress is on the last syllable) has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. I use the word "God" only where the corresponding word *ilah* is found in the Arabic.
The words in brackets are interpolated to explain the meaning.

THE OPENING

Revealed at Mecca

أَيَاتُهَا ١١ سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ رُكُوعُهَا

المنزل ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ①

1. In the name of Allah, the Beneficent, the Merciful.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ②

2. Praise be to Allah, Lord of the Worlds:

الرَّحْمٰنِ الرَّحِيْمِ ③

3. The Beneficent, the Merciful:

مٰلِكِ يَوْمِ الدِّيْنِ ④

4. Owner of the Day of Judgement.

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ⑤

5. Thee (alone) we worship; Thee (alone) we ask for help.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ⑥

6. Show us the straight path:

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ⑦ ع

7. The path of those whom Thou hast favoured; Not (the path) of those who earn Thine anger nor of those who go astray.

SURAH II

The Cow

Al-Baqarah (The Cow) is so named from the story of the yellow heifer (vv. 67-71). As is the case with many other surahs, the title is taken from some word or incident which surprised the listeners. All suggestions to the contrary notwithstanding, it seems probable that the whole of this surah was revealed during the first four years after the Hijrah, and that by far the greater portion of it was revealed in the first eighteen months of the Prophet's reign at Al-Madinah –that is to say, before the battle of Badr.[1]

The Jewish tribes, once paramount in Yathrib, had, not very long before the coming of Al-Islam, been reduced by the pagan Arab tribes of Aus and Khazraj, each Jewish tribe becoming an adherent of one or the other. But they had preserved a sort of intellectual ascendancy owing to their possession of the Scripture and their fame for occult science, the pagan Arabs consulting their rabbis on occasions and paying heed to what they said. Before the coming of Al-Islam,[2] these Jewish rabbis had often told their neighbours that a Prophet was about to come, and had often threatened them that, when he came, they (the Jews) would destroy the pagan Arabs as the tribes of 'Aad and Thamud had been destroyed of old.[3] So plainly did they describe the coming Prophet that pilgrims from Yathrib recognized the Prophet, when he addressed them in Mecca, as the same whom the Jewish doctors had described to them. But the Jewish idea of a Prophet was one who would give them dominion, not one who would make them brethren of every pagan Arab who chose to accept Al-Islam. When they found that they could not make use of the newcomer, they opposed him and tried to bewilder him with questions from their theology, speaking to him as men who possessed superior wisdom; failing to perceive that, from a Prophet's stand-point, theology is childish nonsense, the very opposite of religion, and its enemy; religion, for the Prophet, being not a matter of conjecture and speech, but of fact and conduct.

Ibn Ishaq[4] states definitely that vv. 1-141 were revealed concerning these Jewish rabbis and such of the new converts to Al-Islam as were half-hearted and inclined to them. There follows the order to change the *Qiblah* (the place toward which the Muslims turn their face in prayer) from Jerusalem to the Ka'bah at Mecca, which was built by Abraham, the choice of Jerusalem having led to a misunderstanding on the part of the Jews that the Prophet was groping his way toward their religion and stood in need of their guidance and instruction.

All through the surah runs the note of warning, which sounds indeed throughout the whole Qur'an, that it is not the mere profession of a creed, but righteous conduct, which is true religion. There is the repeated announcement that the religion of Abraham, to which Judaism and Christianity (which springs from Judaism) trace their origin, is the only true religion, and that that religion consists in the surrender of man's will and purpose to the Will and Purpose of the Lord of Creation as manifested in His creation and revealed by way of guidance through successive Prophets. Of sincerity in that religion the one test is conduct, and the standard of that religion is for all alike.

At the time when this surah was revealed at Al-Madinah, the Prophet's own tribe, the pagan Qureysh at Mecca, were preparing to attack the Muslims in their place of refuge. Cruel persecution was the lot of Muslims who had stayed in Meccan territory or who journeyed thither, and Muslims were being prevented from performing the pilgrimage. The possible necessity of fighting had been foreseen in the terms of the oath, taken at Al-'Aqabah by the Muslims of Yathrib before the Flight, to defend the Prophet as they would their own wives and children, and the first commandment of fight was revealed to the Prophet before his flight from Mecca; but there was no actual fighting by the

[1] Th. Noldeke, *Geschichte des Qorans*, Zweite Auflage, bearbeitet von Fr. Schwally, Part I, pp. 173 *seq.*
[2] *Al-Islam* means "The Surrender"—i.e. man's surrender to God's will and purpose.
[3] Ibn Hisham (Cairo ed.), Part I, pp. 180 *seq.*
[4] *Apud* Ibn Hisham, Sirah (Cairo Ed.), pp. 189 *seq.*

Muslims until the battle of Badr. Many of them were reluctant, having before been subject to a rule of strict non-violence. It was with difficulty that they could accept the idea of fighting even in self-defence, as can be seen from serveral verses in this surah, which contains also rules for fasting and the pilgrimage, bequests, almsgiving, divorce and contracts, and verses which discountenance usury, strong drink and gambling. It concludes with a statement of the universal character of Al-Islam, the religion of Allah's sovereignty, and a prayer for the forgiveness of short-comings.

This surah might be described as the Qur'an in little. It contains mention of all the essential points of the Revelation, which are elaborated elsewhere. This accounts for the precedence given to it in the arrangement of the Book.

The period of revelation is the years 1 and 2 A.H. for the most part, certain verses of legislation being considered as of later date.

THE COW

Revealed at Al-Madinah

آيَاتُهَا ٢٨٦ (٢) سُورَةُ الْبَقَرَةِ مَدَنِيَّةٌ رُكُوعَاتُهَا

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Alif. Lām. Mīm.[1]

الٓمّٓ ①

2. This is the Scripture wherein there is no doubt, a guidance unto those who ward off (evil):

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ②

3. Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them;

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ③

4. And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ④

5. These depend on guidance from their Lord. These are the successful.

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ⑤

6. As for the disbelievers, whether thou warn them or thou warn them not it is all one for them; they believe not.

اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ⑥

7. Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ۭ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۖ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ⑦

8. And of mankind are some who say, We believe in Allah and the Last Day, when they believe not.

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ⑧

9. They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ⑨

10. In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ⑩

[1]Three letters of the Arabic alphabet: Many surahs begin thus with letters of the alphabet. Opinions differ as to their significance, the prevalent view being that they indicate some mystic words. Some have opined that they are merely the initials of the scribe. They are always included in the text and recited as part of it.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا
نَحْنُ مُصْلِحُونَ ⑪

11. And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ⑫

12. Behold they are indeed the mischief-makers but they perceive not.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا
أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَ
لَٰكِن لَّا يَعْلَمُونَ ⑬

13. And when it is said unto them: Believe as the people[1] believe, they say: Shall we believe as the foolish believe? Behold they are indeed the foolish but they know not.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا إِلَىٰ
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ⑭

14. And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ ⑮

15. Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا
رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ⑯

16. These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۖ فَلَمَّا أَضَاءَتْ
مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ
لَّا يُبْصِرُونَ ⑰

17. Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see.

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ⑱

18. Deaf, dumb and blind; and they return not:

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ ۚ
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِم مِّنَ الصَّوَاعِقِ
حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ⑲

19. Or like a rainstorm from the sky wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasseth the disbelievers (in His guidance).

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُم مَّشَوْا
فِيهِ ۖ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ
بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑳ ع ٢

20. The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is Able to do all things.

[1] *i.e.* the people of Al-Madinah, most of whom were Muslims, vv. 8 to 19 refer to the "Hypocrites," or lukewarm Muslims of Al-Madinah, whose leader was Abdullah ibn Ubayy. They pretended that their aim was to make peace between the Muslims and the Jewish rabbis, but they only embittered the controversy

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

21. O mankind! Worship your Lord, Who hath created you and those before you, so that ye may ward off (evil):

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا
لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

22. Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟
بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ
ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٣﴾

23. And if ye are in doubt concerning that which We reveal unto Our slave[1] (Muhammad), then produce a sūrah of the like thereof, and call your witnesses beside Allah if ye are truthful.

فَإِن لَّمْ تَفْعَلُوا۟ وَلَن تَفْعَلُوا۟ فَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِى وَقُودُهَا
ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿٢٤﴾

24. And if ye do it not—and ye can never do it—then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones.

وَبَشِّرِ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ كُلَّمَا رُزِقُوا۟ مِنْهَا مِن
ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ
مُتَشَٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَٰلِدُونَ ﴿٢٥﴾

25. And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: This is what was given us aforetime;[2] and it is given to them in resemblance. There for them are pure companions; there forever they abide.

إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً
فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ
مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ
ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ
وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾

26. Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;

ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ ۚ وَ
يَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ
فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٢٧﴾

27. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.

[1]To be the slave of Allah is the proudest boast of the Muslim, bondage to Allah liberating from all other servitudes. In the Qur'an mankind are often called God's slaves or bondmen, a stronger and more just expression than the word "servants" generally substituted in translations.

[2]The joys of Paradise will recall, in a rapturous degree, the joys the righteous tasted in their life on earth

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾

28. How disbelieve ye in Allah when ye were dead and He gave life to you! Then he will give you death, then life again, and then unto Him ye will return.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ
اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ ع ٣

29. He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is Knower of all things.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ
خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

30. And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ ۙ
فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٣١﴾

31. And He taught Adam all the names,[1] then showed them to the angels, saying: Inform me of the names of these if ye are truthful.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ
الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

32. They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ ۙ
قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۙ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

33. He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ
أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

34. And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا ۖ وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿٣٥﴾

35. And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye[2] freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrongdoers.

[1]Some, especially Sufis, hold "the names" to be the attributes of Allah: others, the names of animals and plants.

[2]Here the command is in the dual, as addressed to Adam and his wife.

36. But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down,[1] one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

فَأَزَلَّهُمَا الشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

37. Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the Relenting, the Merciful.

فَتَلَقَّىٰ آدَمُ مِن رَّبِّهِ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

38. We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. But they who disbelieve, and deny Our revelations, such are rightful owners of the Fire. They will abide therein.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَٰبُ النَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٩﴾ ع

40. O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.

يَٰبَنِي إِسْرَٰءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤٠﴾

41. And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

وَآمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾

42. Confound not truth with falsehood, nor knowingly conceal the truth.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَٰطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾

43. Establish worship, pay the poor-due,[2] and bow your heads with those who bow (in worship).

وَأَقِيمُوا الصَّلَوٰةَ وَآتُوا الزَّكَوٰةَ وَارْكَعُوا مَعَ الرَّٰكِعِينَ ﴿٤٣﴾

44. Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

45. Seek help in patience and prayer; and truly it is hard save for the humble-minded,

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَٰشِعِينَ ﴿٤٥﴾

46. Who know that they will have to meet their Lord, and that unto Him they are returning.

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ﴿٤٦﴾ ع ١

[1] Here the command is in the plural, as addressed to Adam's race.

[2] *Az-Zakah:* A tax at a fixed rate in proportion to the worth of property, collected from the well-to-do and distributed among the poor Muslims.

47. O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

يٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ٤٧

48. And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا شَفَٰعَةٞ وَلَا يُؤۡخَذُ مِنۡهَا عَدۡلٞ وَلَا هُمۡ يُنصَرُونَ ٤٨

49. And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: That was a tremendous trial from your Lord.

وَإِذۡ نَجَّيۡنَٰكُم مِّنۡ ءَالِ فِرۡعَوۡنَ يَسُومُونَكُمۡ سُوٓءَ ٱلۡعَذَابِ يُذَبِّحُونَ أَبۡنَآءَكُمۡ وَيَسۡتَحۡيُونَ نِسَآءَكُمۡۚ وَفِي ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمۡ عَظِيمٞ ٤٩

50. And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

وَإِذۡ فَرَقۡنَا بِكُمُ ٱلۡبَحۡرَ فَأَنجَيۡنَٰكُمۡ وَأَغۡرَقۡنَآ ءَالَ فِرۡعَوۡنَ وَأَنتُمۡ تَنظُرُونَ ٥٠

51. And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrongdoers.

وَإِذۡ وَٰعَدۡنَا مُوسَىٰٓ أَرۡبَعِينَ لَيۡلَةٗ ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ مِنۢ بَعۡدِهِۦ وَأَنتُمۡ ظَٰلِمُونَ ٥١

52. Then, even after that, We pardoned you in order that ye might give thanks.

ثُمَّ عَفَوۡنَا عَنكُم مِّنۢ بَعۡدِ ذَٰلِكَ لَعَلَّكُمۡ تَشۡكُرُونَ ٥٢

53. And when We gave unto Moses the Scripture and the Criterion (of right and wrong), that ye might be led aright.

وَإِذۡ ءَاتَيۡنَا مُوسَى ٱلۡكِتَٰبَ وَٱلۡفُرۡقَانَ لَعَلَّكُمۡ تَهۡتَدُونَ ٥٣

54. And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ إِنَّكُمۡ ظَلَمۡتُمۡ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلۡعِجۡلَ فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمۡ فَٱقۡتُلُوٓاْ أَنفُسَكُمۡ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ عِندَ بَارِئِكُمۡ فَتَابَ عَلَيۡكُمۡۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٥٤

55. And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.

وَإِذۡ قُلۡتُمۡ يَٰمُوسَىٰ لَن نُّؤۡمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهۡرَةٗ فَأَخَذَتۡكُمُ ٱلصَّٰعِقَةُ وَأَنتُمۡ تَنظُرُونَ ٥٥

56. Then We revived you after your extinction, that ye might give thanks.

ثُمَّ بَعَثۡنَٰكُم مِّنۢ بَعۡدِ مَوۡتِكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٥٦

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَ
السَّلْوٰى كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَ
لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٧﴾

57. And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you—We wronged them not, but they did wrong themselves.

وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ
شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ
نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ؕ وَسَنَزِيْدُ الْمُحْسِنِيْنَ ﴿٥٨﴾

58. And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance."[1] We will forgive you your sins and will increase (reward) for the right-doers.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ
فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا
كَانُوْا يَفْسُقُوْنَ ﴿٥٩﴾ ع ٦

59. But those who did wrong changed the word which had been told them for another saying,[1] and We sent down upon the evil-doers wrath from Heaven for their evildoing.

وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ
الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ
عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ
اللّٰهِ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿٦٠﴾

60. And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ
لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَ
قِثَّآئِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ اَتَسْتَبْدِلُوْنَ
الَّذِىْ هُوَ اَدْنٰى بِالَّذِىْ هُوَ خَيْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ
لَكُمْ مَّا سَاَلْتُمْ ؕ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۗ
وَبَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا
يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ
بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا
يَعْتَدُوْنَ ﴿٦١﴾ ع ٧

61. And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth—of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgressions.

[1]According to a tradition of the Prophet, *Hittatun* is a word implying submission to Allah and repentance. The evil-doers changed it for a word of rebellion—i.e. they were disobedient.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَ
الصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

62. Lo! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans—whoever believeth in Allah and the Last Day and doth right—surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

63. And (remember, O children of Israel) when We made a covenant with you and caused the Mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَٰلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

64. Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

65. And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَ
مَوْعِظَةً لِلْمُتَّقِينَ ﴿٦٦﴾

66. And We made it an example to their own and to succeeding generations, and an admonition to the Godfearing.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا
بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

67. And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَٰلِكَ
فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

68. They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾

69. They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ
عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

70. They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and lo! if Allah wills, we may be led aright.

71. (Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾

72. And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾

73. And We said: Smite him with some of it (the heifer). Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

74. Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks out of which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

75. Have ye any hope that they will be true to you when a party of them used to listen to the Word of Allah, then used to change it, after they had understood it, knowingly?

أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Tell them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

77. Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

78. Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

79. Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ ﴿٧٩﴾

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ قُلْ
أَتَّخَذْتُمْ عِندَ اللَّهِ عَهْدًا فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ ۖ
أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

80. And they say: The fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah—truly Allah will not break His covenant—or tell ye concerning Allah that which ye know not?

بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ
أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

81. Nay, but whosoever hath done evil and his sin surroundeth him, such are rightful owners of the Fire; they will abide therein.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ
الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ ع ٩ ٩

82. And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا
اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ ۚ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم
مُّعْرِضُونَ ﴿٨٣﴾

83. And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back save a few of you, being averse.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا
تُخْرِجُونَ أَنفُسَكُم مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ
تَشْهَدُونَ ﴿٨٤﴾

84. And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).[1]

ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا
مِّنكُم مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَ
الْعُدْوَانِ ۖ وَإِن يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ
ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

85. Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression[2]—and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you. Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.

[1] v.83 is generally taken as referring to the Biblical covenant and v. 84 as referring to the solemn treaty which the Jews of Al-Madinah made with the Prophet in the year 1 A.H.

[2] The reference is to the wars between the Arab tribes of Al-Madinah in which the Jews used to take part as allies of one and the other, Jew waging war upon Jew.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا
يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ ع

86. Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِن بَعْدِهِ بِالرُّسُلِ
وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ
أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ
فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾

87. And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the holy Spirit.[1] Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

88. And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ
كَفَرُوا ۖ فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ
اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

89. And when there cometh unto them a Scripture from Allah, confirming that in their possession—though before that they were asking for a signal triumph over those who disbelieved—and when there cometh unto them that which they know (to be the Truth) they disbelieve therein. The curse of Allah is on disbelievers.

بِئْسَمَا اشْتَرَوْا بِهِ أَنفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ
اللَّهُ بَغْيًا أَن يُنَزِّلَ اللَّهُ مِن فَضْلِهِ عَلَىٰ مَن يَشَاءُ
مِنْ عِبَادِهِ ۖ فَبَاءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَافِرِينَ
عَذَابٌ مُّهِينٌ ﴿٩٠﴾

90. Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His bondmen.[2] They have incurred anger upon anger. For disbelievers is a shameful doom.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا
أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ ۖ وَهُوَ الْحَقُّ
مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاءَ اللَّهِ
مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ﴿٩١﴾

91. And when it is said unto them: Believe in that which Allah hath revealed. they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the Prophets of Allah aforetime, if ye are (indeed) believers?

وَلَقَدْ جَاءَكُم مُّوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ
مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٩٢﴾

92. And Moses came unto you with clear proofs (of Allah's sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers.

[1] "The holy Spirit" is a term for the angel of Revelation, Gabriel (on whom be peace.)

[2] See v. 23, footnote.

93. And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the Covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا ۚ وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

94. Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

95. But they will never long for it, because of that which their own hands have sent before them. Allah is Aware of evildoers.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

96. And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would by no means remove him from the doom. Allah is Seer of what they do.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ ۛ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ ع ١٢

97. Say (O Muhammad, to mankind:) Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾

98. Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

99. Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

100. Is it ever so that when ye make a covenant a party of you set it aside? The truth is, most of them believe not.

أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

101. And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not:

وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ
اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ۝١٠١

102. And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Hārūt and Mārūt. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.[1]

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَ
مَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ
النَّاسَ السِّحْرَ ۗ وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَارُوْتَ وَمَارُوْتَ ۭ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ
اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۭ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا
يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ۭ وَمَا هُمْ بِضَاۗرِّيْنَ
بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ
وَلَا يَنْفَعُهُمْ ۭ وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي
الْاٰخِرَةِ مِنْ خَلَاقٍ ۣ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ۭ
لَوْ كَانُوْا يَعْلَمُوْنَ ۝١٠٢

103. And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ۭ
لَوْ كَانُوْا يَعْلَمُوْنَ ۝١٠٣ ع ١٢

104. O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us,"[2] and be ye listeners. For disbelievers is a painful doom.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا
وَاسْمَعُوْا ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝١٠٤

105. Neither those who disbelieve among the people of the Scripture[3] nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite bounty.

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ
اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ۭ وَاللّٰهُ يَخْتَصُّ
بِرَحْمَتِهٖ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝١٠٥

106. Such of Our revelations as We abrogate or cause to be forgotten, We bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ
مِثْلِهَا ۭ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝١٠٦

[1] The reference is to the occult science practised by the Jews, the origin of which was ascribed to Solomon.

[2] The first word which the Muslims used to call the Prophet's attention respectfully, *Ra'ina*, the Jews could change into an insult by a slight mispronunciation.

[3] *i.e.* Jews and Christians.

107. Knowest thou not that it is Allah unto Whom belongeth the sovereignty of the heavens and earth; and ye have not, beside Allah, any friend or helper?

108. Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.

109. Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.

110. Establish worship, and pay the poor-due;[1] and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.

111. And they say: None entereth Paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.

112. Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

113. And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

أَمْ تُرِيدُونَ أَنْ تَسْـَٔلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسٰى مِنْ قَبْلُ ۗ وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتٰبِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوا وَاصْفَحُوا حَتّٰى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

وَأَقِيمُوا الصَّلٰوةَ وَآتُوا الزَّكٰوةَ ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصٰرٰى ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صٰدِقِينَ ﴿١١١﴾

بَلٰى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ وَقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُودُ عَلٰى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتٰبَ ۗ كَذٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

[1] *Az-Zakah*, a tax at a fixed rate in proportion to the worth of property, collected from the well-to-do and distributed among the poor Muslims.

114. And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin? As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ أَنْ يُّذْكَرَ فِيهَا
اسْمُهٗ وَسَعٰى فِي خَرَابِهَا ۚ أُولٰٓئِكَ مَا كَانَ لَهُمْ أَنْ
يَّدْخُلُوهَآ إِلَّا خَآئِفِيْنَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّ
لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿١١٤﴾

115. Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's countenance. Lo! Allah is All-Embracing, All-Knowing.

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ
اللّٰهِ ۚ إِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿١١٥﴾

116. And they say: Allah hath taken unto Himself a Son. Be He glorified! Nay, but whatsoever is in the heaven and the earth is His. All are subservient unto Him.

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ۚ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ
وَالْأَرْضِ ۚ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿١١٦﴾

117. The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.

بَدِيْعُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَإِذَا قَضٰٓى أَمْرًا فَإِنَّمَا
يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾

118. And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ أَوْ تَأْتِيْنَآ
اٰيَةٌ ۚ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ۚ
تَشَابَهَتْ قُلُوْبُهُمْ ۚ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿١١٨﴾

119. Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.

إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔلُ
عَنْ أَصْحٰبِ الْجَحِيْمِ ﴿١١٩﴾

120. And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting friend nor helper.

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ
مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۚ وَلَئِنِ
اتَّبَعْتَ أَهْوَآءَهُمْ بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ
مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿١٢٠﴾

121. Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.

الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ۚ أُولٰٓئِكَ
يُؤْمِنُوْنَ بِهٖ ۚ وَمَنْ يَّكْفُرْ بِهٖ فَأُولٰٓئِكَ هُمُ
الْخٰسِرُوْنَ ﴿١٢١﴾

يٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ
وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ١٢٢

122. O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا شَفَٰعَةٞ وَلَا هُمۡ
يُنصَرُونَ ١٢٣

123. And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.

وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ قَالَ إِنِّي
جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا
يَنَالُ عَهۡدِي ٱلظَّٰلِمِينَ ١٢٤

124. And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.

وَإِذۡ جَعَلۡنَا ٱلۡبَيۡتَ مَثَابَةٗ لِّلنَّاسِ وَأَمۡنٗاۖ وَٱتَّخِذُواْ
مِن مَّقَامِ إِبۡرَٰهِـۧمَ مُصَلّٗىۖ وَعَهِدۡنَآ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَ
إِسۡمَٰعِيلَ أَن طَهِّرَا بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡعَٰكِفِينَ
وَٱلرُّكَّعِ ٱلسُّجُودِ ١٢٥

125. And when We made the House (at Mecca) a resort for mankind and a sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My House for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).

وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ ٱجۡعَلۡ هَٰذَا بَلَدًا ءَامِنٗا وَٱرۡزُقۡ
أَهۡلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنۡ ءَامَنَ مِنۡهُم بِٱللَّهِ وَٱلۡيَوۡمِ
ٱلۡأٓخِرِۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلٗا ثُمَّ أَضۡطَرُّهُۥٓ
إِلَىٰ عَذَابِ ٱلنَّارِۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٢٦

126. And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of fire—a hapless journey's end!

وَإِذۡ يَرۡفَعُ إِبۡرَٰهِـۧمُ ٱلۡقَوَاعِدَ مِنَ ٱلۡبَيۡتِ وَإِسۡمَٰعِيلُ
رَبَّنَا تَقَبَّلۡ مِنَّآۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ
ٱلۡعَلِيمُ ١٢٧

127. And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.

رَبَّنَا وَٱجۡعَلۡنَا مُسۡلِمَيۡنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةٗ
مُّسۡلِمَةٗ لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبۡ عَلَيۡنَآۖ إِنَّكَ أَنتَ
ٱلتَّوَّابُ ٱلرَّحِيمُ ١٢٨

128. Our Lord! and make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

129. Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

130. And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ
وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ ﴿١٣٠﴾

131. When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

132. The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ
اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَ
أَنتُم مُّسْلِمُونَ ﴿١٣٢﴾

133. Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, One God, and unto Him we have surrendered.

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ
لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَٰهَكَ
وَإِلَٰهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا
وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

134. Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا
كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

135. And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا قُلْ بَلْ مِلَّةَ
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

136. Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا
أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ
لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

137. And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

138. (We take our) colour from Allah, and who is better than Allah at colouring? We are His worshippers.

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٨﴾

139. Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone:

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۖ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

140. Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

141. Those are a people who have passed away; theirs is that which they earned and yours that which ye earn, and ye will not be asked of what they used to do.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾ ع ١٦ ١٥ الجزء ٢

142. The foolish of the people will say: What hath turned them from the *qiblah*[1] which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a Straight path.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

143. Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the *qiblah* which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is full of pity, Merciful toward mankind.

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

[1] *i.e.* the place towards which the face is turned at prayer. The first *qiblah* of the Muslims was Jerusalem, which gave rise to a misunderstanding on the part of the Jews of Al-Madinah, who wished to draw the Muslims into Judaism. This was the cause of the Prophet's anxiety mentioned in the next verse.

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۭ
وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿١٤٤﴾

144. We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a *qiblah* which is dear to thee. So turn thy face toward the Inviolable Place of Worship,[1] and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! those who have received the Scripture know that (this Revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

وَلَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ مَّا تَبِعُوْا
قِبْلَتَكَ ۚ وَمَآ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ
قِبْلَةَ بَعْضٍ ۭ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْۢ بَعْدِ مَا
جَآءَكَ مِنَ الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿١٤٥﴾ وقف لازم

145. And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy *qiblah*, nor canst thou be a follower of their *qiblah*; nor are some of them followers of the *qiblah* of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ۭ
وَاِنَّ فَرِيْقًا مِّنْهُمْ لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ﴿١٤٦﴾ وقف لازم

146. Those unto whom We gave the Scripture recognise (this Revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿١٤٧﴾ وقف لازم

147. It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.

وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ۭ اَيْنَ
مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٤٨﴾ وقف لازم

148. And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ۭ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ۭ وَمَا اللّٰهُ بِغَافِلٍ
عَمَّا تَعْمَلُوْنَ ﴿١٤٩﴾

149. And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ۭ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۙ
لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ اِلَّا الَّذِيْنَ ظَلَمُوْا
مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِيْ ۙ وَلِاُتِمَّ نِعْمَتِيْ
عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُوْنَ ﴿١٥٠﴾

150. Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice—Fear them not, but fear Me!—and so that I may complete My grace upon you, and that ye may be guided.

[1]The Ka'bah at Mecca.

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ ءَايَٰتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم
مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ﴿١٥١﴾

151. Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.[1]

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ﴿١٥٢﴾ ع ١٨ ٢

152. Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ
ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾

153. O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ
أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

154. And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.

وَلَنَبْلُوَنَّكُمْ بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ
ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾
ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ
إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾

155. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,

156. Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.

أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۟ وَ
أُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

157. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.

إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ
ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ
بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا ۙ فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

158. Lo! (the mountains) As-Safā and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visiteth it, to go around them (as the pagan custom is). And he who doth good of his own accord (for him), lo! Allah is Responsive, Aware.

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ
مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ
ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ﴿١٥٩﴾

159. Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Scripture: such are accursed of Allah and accursed of those who have the power to curse:

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُو۟لَٰٓئِكَ أَتُوبُ
عَلَيْهِمْ ۚ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٦٠﴾

160. Except such of them as repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.

[1]See Abraham's prayer, v. 129.

161. Lo! those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

162. They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.

خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

163. Your God is One God; there is no God save Him, the Beneficent, the Merciful.

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾ ع ١٩ ٣

164. Lo! in the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's sovereignty) for people who have sense.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

165. Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only)—Those who believe are stauncher in their love for Allah—Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ ۙ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۙ وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

166. (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

167. And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ ع ٢٠ ٤

168. O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

169. He enjoineth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not.

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

170. And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

171. The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۖ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

172. O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

173. He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

174. Lo! those who hide aught of the Scripture which Allah hath revealed, and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۙ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

175. Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

176. That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾ ع ٢١

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَ
الْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ
ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ
صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

177. It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the Prophets; and giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due.[1] And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Godfearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى
الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ
عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ
إِلَيْهِ بِإِحْسَانٍ ذَٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ
فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178. O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

179. And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

180. It is prescribed for you, when one of you approacheth death, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

181. And whoso changeth (the will) after he hath heard it— the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ ع ۲۲ ۶

182. But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

183. O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);

[1] See v. 43, footnote.

184. (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need—But whoso doth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know—

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَّهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185. The month of Ramadān in which was revealed the Qur'ān, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ
مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

186. And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ
الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يَرْشُدُونَ ﴿١٨٦﴾

187. It is made lawful for you to go unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is aware that ye were deceiving yourselves[1] in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelations to mankind that they may ward off (evil).

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ
لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ
كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ
فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَ
كُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا الصِّيَامَ
إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ
آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

[1]Until this verse was revealed, the Muslims used to fast completely from the evening meal of one day till the evening meal of the next, and if they fell asleep before they had taken their meal they had considered it their duty to abstain from it, with the result that men fainted and came near to death. Intercourse with their wives had been similarly restricted.

188. And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.

وَلَا تَأْكُلُوٓا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ
إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ
٢٣ ع ٢ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾

189. They ask thee, (O Muhammad), of new moons. Say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.

يَسْـَٔلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ
وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَن تَأْتُوا الْبُيُوتَ مِن ظُهُورِهَا
وَلَٰكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۚ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

190. Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.

وَقَٰتِلُوا فِى سَبِيلِ اللَّهِ الَّذِينَ يُقَٰتِلُونَكُمْ وَلَا
تَعْتَدُوٓا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

191. And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.

وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ
حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَ
لَا تُقَٰتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ
فَإِن قَٰتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ الْكَٰفِرِينَ ﴿١٩١﴾

192. But if they desist, then lo! Allah is Forgiving, Merciful.

فَإِنِ انتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

193. And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrongdoers.

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۖ
فَإِنِ انتَهَوْا فَلَا عُدْوَٰنَ إِلَّا عَلَى الظَّٰلِمِينَ ﴿١٩٣﴾

194. The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَٰتُ قِصَاصٌ ۚ
فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ
عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوٓا أَنَّ اللَّهَ مَعَ
الْمُتَّقِينَ ﴿١٩٤﴾

195. Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.

وَأَنفِقُوا فِى سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ
ع ٢ وَأَحْسِنُوٓا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

196. Perform the pilgrimage[1] and the visit (to Mecca) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And when ye are in safety, then whosoever contenteth himself with the Visit for the Pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days, while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.

197. The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

198. It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafāt, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.

199. Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

200. And when ye have completed your devotions, then remember Allah as ye remember your fathers[2] or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ
مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ
مَحِلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ
فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ
فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ
إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَمْ
يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۗ وَاتَّقُوا اللَّهَ
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾ ع ٢٤

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ
فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا
تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ
الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴿١٩٧﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ
فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَاكُمْ ۚ وَإِنْ كُنْتُمْ مِنْ
قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٨﴾

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا
اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ
آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا
آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

[1]See also S. XXII, vv. 26 ff.

[2]It was the custom of the pagan Arabs to praise their forefathers at the conclusion of the Pilgrimage.

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي

الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ۭ وَاللّٰهُ سَرِيْعُ

الْحِسَابِ ﴿٢٠٢﴾

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ۭ فَمَنْ تَعَجَّلَ فِيْ

يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ وَمَنْ تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ

لِمَنِ اتَّقٰى ۗ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ﴿٢٠٣﴾

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا

وَيُشْهِدُ اللّٰهَ عَلٰي مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ

الْحَرْثَ وَالنَّسْلَ ۭ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ﴿٢٠٥﴾

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ

فَحَسْبُهٗ جَهَنَّمُ ۭ وَلَبِئْسَ الْمِهَادُ ﴿٢٠٦﴾

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَاۗءَ مَرْضَاتِ

اللّٰهِ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿٢٠٧﴾

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَاۗفَّةً ۠ وَلَا

تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٢٠٨﴾

فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَاۗءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْٓا

اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٠٩﴾

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ ظُلَلٍ مِّنَ

الْغَمَامِ وَالْمَلٰۗىِٕكَةُ وَقُضِيَ الْاَمْرُ ۭ وَاِلَى اللّٰهِ تُرْجَعُ

الْاُمُوْرُ ﴿٢١٠﴾ ع

201. And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."

202. For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.

203. Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.

204. And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

205. And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.

206. And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.

207. And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

208. O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.

209. And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

210. Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).

سَلْ بَنِيٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾

211. Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.

زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

212. Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّۦنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

213. Mankind were one community, and Allah sent (unto them) Prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a Straight path.

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ﴿٢١٤﴾

214. Or think ye that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢١٥﴾

215. They ask thee, (O Muhammad), what they shall spend. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ
تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تُحِبُّوْا
شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢١٦﴾

216. Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ۗ قُلْ قِتَالٌ
فِيْهِ كَبِيْرٌ ۗ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ ۙ وَ
الْمَسْجِدِ الْحَرَامِ ۙ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ
اللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ
حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۗ وَمَنْ
يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ
حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾

217. They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the Way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel its people thence, is a greater (transgression) with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whose becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجٰهَدُوْا فِىْ
سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ يَرْجُوْنَ رَحْمَتَ اللّٰهِ ۗ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ﴿٢١٨﴾

218. Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the Way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيْهِمَآ اِثْمٌ
كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ ۫ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ۗ
وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۖ قُلِ الْعَفْوَ ۗ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢١٩﴾

219. They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: That which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect—

فِى الدُّنْيَا وَالْاٰخِرَةِ ۗ وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ۗ قُلْ
اِصْلَاحٌ لَّهُمْ خَيْرٌ ۗ وَاِنْ تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ۗ وَاللّٰهُ
يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَآءَ اللّٰهُ لَاَعْنَتَكُمْ ۗ
اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٢٠﴾

220. Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ وَلَاَمَةٌ مُّؤْمِنَةٌ
خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ
حَتّٰى يُؤْمِنُوْا ؕ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ
اَعْجَبَكُمْ ؕ اُولٰٓئِكَ يَدْعُوْنَ اِلَى النَّارِ ۖۚ وَاللّٰهُ يَدْعُوْٓا
اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٢١﴾ ع ٢٧ ٥ ١١

221. Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth thus His revelations to mankind that haply they may remember.

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ اَذًى ۙ فَاعْتَزِلُوا
النِّسَآءَ فِى الْمَحِيْضِ ۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ
فَاِذَا تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُ ؕ اِنَّ
اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٢٢٢﴾

222. They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاْتُوْا حَرْثَكُمْ اَنّٰى شِئْتُمْ ۫ وَ
قَدِّمُوْا لِاَنْفُسِكُمْ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّكُمْ مُّلٰقُوْهُ ؕ
وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿٢٢٣﴾

223. Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ
اَنْ تَبَرُّوْا وَتَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٤﴾

224. And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِىْٓ اَيْمَانِكُمْ
وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ؕ وَاللّٰهُ
غَفُوْرٌ حَلِيْمٌ ﴿٢٢٥﴾

225. Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ
فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢٦﴾

226. Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.

وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٢٢٧﴾

227. And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.

228. Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ۭ وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًا ۭ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۠ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۲۲۸ ع ۲۸ ۱۲

229. Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrongdoers.

اَلطَّلَاقُ مَرَّتٰنِ ۠ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ بِاِحْسَانٍ ۭ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْـــًٔا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۭ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ۭ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ۲۲۹

230. And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ ۭ فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ۲۳۰

231. When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

وَاِذَا طَلَّقْتُمُ النِّسَاۗءَ فَبَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ ۠ وَّلَا تُمْسِكُوْهُنَّ ضِرَارًا لِّتَعْتَدُوْا ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗ ۭ وَلَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ هُزُوًا ۠ وَّاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَآ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ يَعِظُكُمْ بِهٖ ۚ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۲۳۱ ع ۲۹ ۱۳

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ
أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ
ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

232. And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth: ye know not.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۚ وَعَلَى الْمَوْلُودِ لَهُ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ
إِلَّا وُسْعَهَا ۚ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ
لَهُ بِوَلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا
فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ
وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ ۗ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

233. Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond one's capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provided that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is Informed of what ye do.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ
أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَ
لَٰكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ
وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ
وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ
وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾ ع ٣٠ ١٤

235. There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.

236. It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ
قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ ۖ
حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

237. If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie.[1] To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ
فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ
يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۖ وَ
أَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۚ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

238. Be guardians of your prayers, and of the midmost prayer,[2] and stand up with devotion to Allah.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا
لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

239. And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَاذْكُرُوا
اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

240. (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ
فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٢٤٠﴾

241. For divorced women a provision in kindness: a duty for those who ward off (evil).

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى
الْمُتَّقِينَ ﴿٢٤١﴾

242. Thus Allah expoundeth unto you His revelations so that ye may understand.

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٢٤٢﴾ ع ١٥

[1] *i.e.* the bridegroom.

[2] Meaning, probably, the best amid all forms of prayer; but some authorities think the reference is to the 'Asr (afternoon) prayer which Muslims are most apt to forget.

243. Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death,[1] and Allah said unto them: Die, and then He brought them back to life. Lo! Allah is the Lord of Kindness to mankind, but most of mankind give not thanks.

244. Fight in the way of Allah, and know that Allah is Hearer, Knower.

245. Who is it that will lend unto Allah a goodly loan,[2] so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.

246. Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a Prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is Aware of evil-doers.

247. Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

[1]The reference is to the Exodus.

[2]A loan without interest—i.e. without thought of gain.

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ
حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ثُمَّ اَحْيَاهُمْ ؕ
اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ
النَّاسِ لَا يَشْكُرُوْنَ ﴿٢٤٣﴾

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ
عَلِيْمٌ ﴿٢٤٤﴾

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ
لَهٗٓ اَضْعَافًا كَثِيْرَةً ؕ وَاللّٰهُ يَقْبِضُ وَيَبْصُۜطُ ۪ وَ
اِلَيْهِ تُرْجَعُوْنَ ﴿٢٤٥﴾

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ مِنْۢ بَعْدِ مُوْسٰى ۘ
اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِيْ سَبِيْلِ
اللّٰهِ ؕ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ
اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ
وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَآئِنَا ؕ فَلَمَّا كُتِبَ
عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ ؕ وَاللّٰهُ
عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٢٤٦﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ
مَلِكًا ؕ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ
قَالَ اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَزَادَهٗ بَسْطَةً فِي
الْعِلْمِ وَالْجِسْمِ ؕ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٤٧﴾

248. And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾ ع ٢٢ ١٦

249. And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet their Lord exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۚ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ۗ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ ۙ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو اللَّهِ ۙ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

250. And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

251. So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is the Lord of Kindness to (His) creatures.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ ۙ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

252. These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of a number of (Our) messengers;

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

253. Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's sovereignty) and We supported him with the holy Spirit.[1] And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doth what He will.

254. O ye who believe! Spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.

255. Allah! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

256. There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

257. Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

[1] *i.e.* the angel Gabriel.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِنْهُمْ
مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ۭ وَاٰتَيْنَا عِيْسَى
ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ۭ وَ
لَوْ شَاۗءَ اللَّهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ مِّنْۢ
بَعْدِ مَا جَاۗءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ مَّنْ
اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۭ وَلَوْ شَاۗءَ اللَّهُ مَا اقْتَتَلُوْا ۣ
وَلٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيْدُ ۝٢٥٣
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ
اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۭ
وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ۝٢٥٤
اَللَّهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ
وَّلَا نَوْمٌ ۭ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ مَنْ
ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۭ يَعْلَمُ مَا بَيْنَ
اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ
عِلْمِهٖٓ اِلَّا بِمَا شَاۗءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ
وَلَا يَـــُٔـوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝٢٥٥
لَآ اِكْرَاهَ فِي الدِّيْنِ ۣ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ
فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْۢ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقٰى ۤ لَا انْفِصَامَ لَهَا ۭ وَاللَّهُ سَمِيْعٌ عَلِيْمٌ ۝٢٥٦
اَللَّهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ
وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰۗـــُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ
النُّوْرِ اِلَى الظُّلُمٰتِ ۭ اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝٢٥٧

258. Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrong-doing folk.

259. Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township[1] life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

260. And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste. And know that Allah is Mighty, Wise.

261. The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.

[1]Most of the commentators agree that the reference here is to Jerusalem in ruins, while the following words tell of the vision of Ezekiel.

262. Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve

الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنفَقُوا مَنًّا وَلَا أَذًى لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

263. A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

264. O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

265. And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.

وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾ ع ٤

267. O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute Owner of Praise.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ﴿٢٦٧﴾

268. The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-Knowing.

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٢٦٨﴾

269. He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٦٩﴾

270. Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.

وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٢٧٠﴾

271. If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.

إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

272. The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.

لَيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٢٧٢﴾

273. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ ۖ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ ۚ تَعْرِفُهُم بِسِيمَٰهُمْ ۖ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ﴿٢٧٣﴾ ع ٣٢

274. Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

الَّذِينَ يُنفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

وقف مطلق

275. Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury)—Such are rightful owners of the Fire. They will abide therein.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

وقف لازم

276. Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

277. Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾

279. And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾ ع ٣٦

282. O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things.

283. If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ
مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۖ وَ
لَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ ۚ
وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا
يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ سَفِيهًا
أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُۥ
بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ
فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ مِمَّن تَرْضَوْنَ
مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا فَتُذَكِّرَ إِحْدَىٰهُمَا
ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟
أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ
عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ إِلَّآ
أَن تَكُونَ تِجَٰرَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۖ
وَلَا يُضَآرَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ
فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ
بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٢٨٢﴾

وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ
مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى
ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟
ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ ع ٣٩

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاِنْ تُبْدُوْا
مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۭ فَيَغْفِرُ
لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ
شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾

284. Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَ
الْمُؤْمِنُوْنَ ۭ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۣ
لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۣ وَقَالُوْا سَمِعْنَا وَ
اَطَعْنَا ڭ غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾

285. The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers—We make no distinction between any of His messengers—and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord! Unto Thee is the journeying.

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۭ لَهَا مَا كَسَبَتْ وَعَلَيْهَا
مَا اكْتَسَبَتْ ۭ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَي الَّذِيْنَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَ
اعْفُ عَنَّا ۟ وَاغْفِرْ لَنَا ۟ وَارْحَمْنَا ۟ اَنْتَ مَوْلٰىنَا
فَانْصُرْنَا عَلَي الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٨٦﴾ ع

286. Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us! Thou, our Protector, and give us victory over the disbelieving folk.

SURAH III

The Family of 'Imran

Ali 'Imran takes its title from v. 32, where "the family of 'Imran" (the father of Moses) occurs as a generic name for all the Hebrew prophets from Moses to John the Baptist and JesussChrist. This, with the mention of the mother of Mary as "the wife of 'Imran" (v.34), and the words "sister of Aaron" addressed to Mary (XIX, 28), have given rise to a charge of anachronism — absurd because the whole of the rest of the Qur'an is against it — by Muir and other non-Muslim writers, who say that the Prophet confused Mary, the mother of Jesus, with Miriam, the sister of Moses. Most Muslims believe, on the authority of the Qur'an, that the grandfather of Jesus Christ was named 'Imran, which may also have been the name of the father of Moses. In Surah, xix.28, where Mary is addressed as "sister of Aaron," they hold the ancestral sense to be the more probable, while denying that there is any reason to suppose that the Virgin Mary had not a brother named Aaron.

If vv. 1 to 32 were, as tradition states, revealed on the occasion of the deputation from the Christians of Najran, which took place in the tenth year of the Hijrah ("the year of deputations," as it is called), then they are of much later date than the rest of the Surah, but it seems possible that they were only recited by the Prophet on that occasion, having been revealed before.

The Jews have become bolder and more bitter in opposition which, as Noldeke points out, cannot have been the case, after the signal victory of Badr, until after Muslims suffered a reverse at Uhud; a battle to which vv. 120 to 188 largely refer.

In the third year of the Hijrah the Meccans came against Al-Madinah, with an army of 3000 men to avenge their defeat at Badr in the previous year, and to wipe out the Muslims. The Prophet, against his own first plan, which was to defend Al-Madinah, at the instance of his companions, went out to meet them on Mt. Uhud, posting his men carefully. He led an army of 1000 men, a third of whom under Abdullah ibn Ubeyy (the "Hypocrite" leader) deserted him before the battle, and said afterwards that they did not think there would be any fighting that day. The battle began well for the Muslims but was changed to something near defeat by the disobedience of a band of fifty archers placed to guard a certain point. Seeing the Muslims winning, they feared that they might lose their share of the spoils, and ran to join the others leaving a way open for the Meccan cavalry. The idolaters then rallied and inflicted considerable loss upon the Muslims, the Prophet himself being wounded in the struggle. A cry arose that the Prophet had been slain, and the Muslims were in despair till someone recognized the Prophet and cried out that he was living. The Muslims then rallied to his side, and retired in some sort of order. The army of Qureysh also retired after the battle.

In this battle the wives of the leaders of the Qureysh, who had been brought with the army to give courage by their presence and their chanting, mutilated the Muslim slain, making necklaces and bracelets of ears and noses. Hind, the wife of Abu Sufyan, plucked out the liver of the Prophet's uncle, Hamzah, publicly, and tried to eat it. The Prophet, when he saw the condition of the slain, was moved to vow reprisals. But he was relieved of his vow by a revelation, and mutilation was forbidden to the Muslims.

On the day after the battle of Mt. Uhud, the Prophet again went out with such of the army as survived, in order that the Qureysh might hear that he was in the field and haply be deterred from any project of attacking Al-Madinah in its weakened state. On that occasion many wounded men went out with him. Tradition tells how a friendly nomad met the Muslims and afterwards met the army of Qureysh. Questioned by Abu Sufyan, he said that the Prophet was seeking vengeance with an overwhelming force; and that report determined Abu Sufyan to march back to Mecca.

The period of revelation is the third and fourth years of the Hijrah.

THE FAMILY OF 'IMRĀN

Revealed at Al-Madînah

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Mîm.[1]

2. Allah! There is no God save Him, the Alive, the Eternal.

3. He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel:

4. Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).

5. Lo! nothing in the earth or in the heavens is hidden from Allah.

6. He it is who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise.

7. He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations—They are the substance of the Book—and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

8. Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou art the Bestower.

[1]See Surah II, v.1, footnote.

اٰيَاتُهَا ٢٠٠ (٣) سُوْرَةُ اٰلِ عِمْرٰنَ مَدَنِيَّةٌ رُكُوْعَاتُهَا ٢٠

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۙ ﴿١﴾

اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَيُّ الْقَيُّوْمُ ؕ ﴿٢﴾

نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۙ ﴿٣﴾

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ؕ
اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ
وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ﴿٤﴾

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْاَرْضِ وَلَا
فِي السَّمَآءِ ؕ ﴿٥﴾

هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْاَرْحَامِ كَيْفَ يَشَآءُ ؕ لَآ
اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٦﴾

هُوَ الَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ
هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِيْنَ فِيْ
قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ
الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ ۚ وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘ
وَالرّٰسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنْ
عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿٧﴾

وقف لازم وقف منزل
وقف النبي صلى الله عليه وسلم

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ
لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ
اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾ ع ٩

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ
النَّارِ ﴿١٠﴾

كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا
بِآيَاتِنَا ۖ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿١١﴾

قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ
وَبِئْسَ الْمِهَادُ ﴿١٢﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي
سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْيَ
الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ ۗ إِنَّ فِي ذَٰلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَ
الْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَٰلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا ۖ وَاللَّهُ عِندَهُ حُسْنُ الْمَآبِ ﴿١٤﴾

قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِندَ
رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ
بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾ ع ٥

9. Our Lord! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.

10. (On that day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for fire:

11. Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

12. Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting place.

13. There was a token for you in two hosts which met:[1] one army fighting in the Way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

14. Beautified for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.

15. Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord are Gardens underneath which rivers flow, and pure companions, and contentment from Allah. Allah is Seer of His bondmen.

[1]The reference is to the battle of Badr.

الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا
وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾

16. Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire!

الصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ
وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿١٧﴾

17. The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ
قَآئِمًۢا بِالْقِسْطِ ۭ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾

18. Allah (Himself) is witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise.

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا
بَيْنَهُمْ ۭ وَمَنْ يَّكْفُرْ بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ
الْحِسَابِ ﴿١٩﴾

19. Lo! religion with Allah (is) The Surrender[1] (to His will and guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning.

فَاِنْ حَاۗجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَمَنِ اتَّبَعَنِ ۭ
وَقُلْ لِّلَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْاُمِّيّٖنَ ءَاَسْلَمْتُمْ ۭ
فَاِنْ اَسْلَمُوْا فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ
الْبَلٰغُ ۭ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿٢٠﴾ ع

20. And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them), Allah is Seer of (His) bondmen.

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ
بِغَيْرِ حَقٍّ ۙ وَّيَقْتُلُوْنَ الَّذِيْنَ يَاْمُرُوْنَ بِالْقِسْطِ
مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿٢١﴾

21. Lo! those who disbelieve the revelations of Allah, and slay the Prophets wrongfully, and slay those of mankind who enjoin duty; announce them a painful doom.

اُولٰۗىِٕكَ الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَ
الْاٰخِرَةِ ۡ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٢٢﴾

22. Those are they, whose works have failed in the world and the Hereafter; and they have no helpers.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ
اِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ
وَهُمْ مُّعْرِضُوْنَ ﴿٢٣﴾

23. Hast thou not seen how those who have received the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them: then a faction of them turn away, being opposed (to it)?

[1]Ar. *Al-Islam.*

24. That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.

ذٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودٰتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَّا كَانُوا يَفْتَرُونَ ﴿٢٤﴾

25. How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged.

فَكَيْفَ إِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۖ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

26. Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۖ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ۖ بِيَدِكَ الْخَيْرُ ۖ إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

27. Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou choosest, without stint.

تُولِجُ الَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي الَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

28. Let not the believers take disbelievers for their friends in preference to believers. Whoso doth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِينَ أَوْلِيَآءَ مِنْ دُونِ الْمُؤْمِنِينَ ۖ وَمَنْ يَفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِي شَيْءٍ إِلَّآ أَنْ تَتَّقُوا مِنْهُمْ تُقٰىةً ۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ ۗ وَإِلَى اللّٰهِ الْمَصِيرُ ﴿٢٨﴾

29. Say (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللّٰهُ ۗ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

30. On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is full of pity for (His) bondmen.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَمَا عَمِلَتْ مِنْ سُوٓءٍ ۚ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ ۗ وَاللّٰهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾ ع

31. Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللّٰهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

32. Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

33. Lo! Allah preferred Adam and Noah and the Family of Abraham and the family of 'Imrān above (all His) creatures.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾

34. They were descendants one of another. Allah is Hearer, Knower.

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

35. (Remember) when the wife of 'Imrān said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me, Lo! Thou, only Thou, art the Hearer, the Knower!

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

36. And when she was delivered she said: My Lord! Lo! I am delivered of a female—Allah knew best of what she was delivered—the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

37. And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth: and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

38. Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

39. And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John,[1] (who cometh) to confirm a word from Allah, lordly, chaste, a Prophet of the righteous.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾

[1]Ar. *Yahya*.

40. He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doth what He will.

41. He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.

42. And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

43. O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

44. This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).

45. (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

46. He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

47. She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

48. And He will teach him the Scripture and wisdom, and the Torah and the Gospel.

قَالَ رَبِّ أَنّٰى يَكُونُ لِي غُلٰمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَ
امْرَأَتِي عَاقِرٌ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾
قَالَ رَبِّ اجْعَلْ لِّيٓ ءَايَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ
النَّاسَ ثَلٰثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُر رَّبَّكَ كَثِيرًا وَ
سَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٤١﴾ ع ١٤
وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ اصْطَفٰكِ وَ
طَهَّرَكِ وَاصْطَفٰكِ عَلٰى نِسَآءِ الْعٰلَمِينَ ﴿٤٢﴾
يٰمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ
الرّٰكِعِينَ ﴿٤٣﴾
ذٰلِكَ مِنْ أَنۢبَآءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنتَ
لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾
إِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ
مِّنْهُ ۖ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا
فِي الدُّنْيَا وَالْءَاخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾
وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ
الصّٰلِحِينَ ﴿٤٦﴾
قَالَتْ رَبِّ أَنّٰى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ ۖ
قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضٰٓى أَمْرًا
فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٤٧﴾
وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ
وَالْإِنجِيلَ ﴿٤٨﴾

وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ جِئۡتُكُم بِـَٔايَةٖ
مِّن رَّبِّكُمۡ أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ
فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ وَأُبۡرِئُ ٱلۡأَكۡمَهَ
وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ وَأُنَبِّئُكُم
بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ إِنَّ فِي
ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٤٩

49. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

وَمُصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَلِأُحِلَّ
لَكُم بَعۡضَ ٱلَّذِي حُرِّمَ عَلَيۡكُمۡ وَجِئۡتُكُم بِـَٔايَةٖ
مِّن رَّبِّكُمۡ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ٥٠

50. And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمۡ فَٱعۡبُدُوهُۗ هَٰذَا صِرَٰطٞ مُّسۡتَقِيمٞ ٥١

51. Lo! Allah is my Lord and your Lord, so worship Him. That is a Straight path.

فَلَمَّآ أَحَسَّ عِيسَىٰ مِنۡهُمُ ٱلۡكُفۡرَ قَالَ مَنۡ أَنصَارِيٓ
إِلَى ٱللَّهِۖ قَالَ ٱلۡحَوَارِيُّونَ نَحۡنُ أَنصَارُ ٱللَّهِۖ ءَامَنَّا
بِٱللَّهِۖ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ ٥٢

52. But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers, We believe in Allah, and bear thou witness that we have surrendered[1] (unto Him).

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلۡتَ وَٱتَّبَعۡنَا ٱلرَّسُولَ فَٱكۡتُبۡنَا
مَعَ ٱلشَّٰهِدِينَ ٥٣

53. Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enroll us among those who witness (to the truth).

وَمَكَرُواْ وَمَكَرَ ٱللَّهُۖ وَٱللَّهُ خَيۡرُ ٱلۡمَٰكِرِينَ ٥٤

54. And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

إِذۡ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَ
مُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ
فَوۡقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِۖ ثُمَّ إِلَيَّ
مَرۡجِعُكُمۡ فَأَحۡكُمُ بَيۡنَكُمۡ فِيمَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٥٥

55. (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.

فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِّبُهُمۡ عَذَابٗا شَدِيدٗا فِي
ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٥٦

56. As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.

[1]Or *"are Muslims."*

57. And as for those who believe and do good works, He will pay them their wages in full and Allah loveth not wrong-doers.

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

58. This (which) We recite unto thee is a revelation and a wise reminder.

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

59. Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ ﴿٥٩﴾

60. (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.

الْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾

61. And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie!

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾

62. Lo! This verily is the true narrative. There is no God save Allah, and lo! Allah is the Mighty, the Wise.

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

63. And if they turn away, then lo! Allah is Aware of (who are) the corrupters.

ع ٥ ١٤ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

64. Say: O people of the Scripture![1] Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for Lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered[2] (unto Him).

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

65. O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَاةُ وَالْإِنجِيلُ إِلَّا مِن بَعْدِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

66. Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.

هَا أَنتُمْ هَٰؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُم بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُم بِهِ عِلْمٌ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

[1] Jews and Christians.

[2] Ar. *muslimun*.

67. Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.

68. Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Friend of the believers.

69. A party of the people of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.

70. O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?

71. O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth!

72. And a party of the People of the Scripture say: Believe in that which hath been revealed, unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;[1]

73. And believe not save in one who followeth your religion—Say (O Muhammad): Lo! the guidance is Allah's guidance—that any one is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.

74. He selecteth for His mercy whom He will. Allah is of Infinite bounty.

75. Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.

مَا كَانَ إِبْرٰهِيْمُ يَهُوْدِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ
حَنِيْفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٦٧﴾
إِنَّ أَوْلَى النَّاسِ بِإِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا
النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ﴿٦٨﴾
وَدَّتْ طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ وَمَا
يُضِلُّوْنَ إِلَّآ أَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٦٩﴾
يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَأَنْتُمْ تَشْهَدُوْنَ ﴿٧٠﴾
يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَ
تَكْتُمُوْنَ الْحَقَّ وَأَنْتُمْ تَعْلَمُوْنَ ﴿٧١﴾ ع ١٥
وَقَالَتْ طَّآئِفَةٌ مِّنْ أَهْلِ الْكِتٰبِ اٰمِنُوْا بِالَّذِيْٓ
أُنْزِلَ عَلَى الَّذِيْنَ اٰمَنُوْا وَجْهَ النَّهَارِ وَاكْفُرُوْٓا اٰخِرَهٗ
لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٧٢﴾
وَلَا تُؤْمِنُوْٓا إِلَّا لِمَنْ تَبِعَ دِيْنَكُمْ قُلْ إِنَّ الْهُدٰى
هُدَى اللّٰهِ أَنْ يُّؤْتٰٓى أَحَدٌ مِّثْلَ مَآ أُوْتِيْتُمْ أَوْ
يُحَآجُّوْكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّٰهِ
يُؤْتِيْهِ مَنْ يَّشَآءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٧٣﴾
يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٧٤﴾
وَمِنْ أَهْلِ الْكِتٰبِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖٓ
إِلَيْكَ وَمِنْهُمْ مَّنْ إِنْ تَأْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖٓ
إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ذٰلِكَ بِأَنَّهُمْ قَالُوْا
لَيْسَ عَلَيْنَا فِي الْأُمِّيّٖنَ سَبِيْلٌ وَيَقُوْلُوْنَ عَلَى اللّٰهِ
الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿٧٥﴾

[1]The reference is to some Jews of Al-Madinah, who feigned an interest in Al-Islam only in the hope of detaching some of the Muslims by their subtle arguments.

76. Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

77. Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths,[1] they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

78. And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say, it is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

79. It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the Prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ وَلَٰكِن كُونُوا رَبَّانِيِّينَ بِمَا كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾

80. And he commanded you not that ye should take the angels and the Prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?

وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِالْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾ ع ١٦

81. When Allah made (His) covenant with the Prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ ﴿٨١﴾

[1]The Jews of Al-Madinah had made a solemn treaty with the Prophet in the year 1 A.H.

82. Then whosoever after this shall turn away: they will be miscreants.

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٨٢﴾

83. Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly, or unwillingly, and unto Him they will be returned.

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ﴿٨٣﴾

84. Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the Prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.[1]

قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِىَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٨٤﴾

85. And whoso seeketh as religion other than the Surrender[2] (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِى الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾

86. How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's sovereignty) had come unto them. And Allah guideth not wrong-doing folk.

كَيْفَ يَهْدِى اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿٨٦﴾

87. As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.

اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿٨٧﴾

88. They will abide therein. Their doom will not be lightened, neither will they be reprieved;

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٨﴾

89. Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.

اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٨٩﴾

90. Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ﴿٩٠﴾

[1] Almost identical with II, 136.

[2] Ar. *Al-Islam*.

91. Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such a one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

92. Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof.

93. All food was lawful unto the children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.

94. And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.

95. Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

96. Lo! the first Sanctuary appointed for mankind was that at Becca,[1] a blessed place, a guidance to the peoples;

97. Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.

98. Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?

99. Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance) Allah is not unaware of what ye do.

[1]Mecca.

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يُّقْبَلَ مِنْ
اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ؕ اُولٰٓئِكَ
لَهُمْ عَذَابٌ اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٩١﴾ ع ٩ ع ١١ ١٧ الجزء ٤
لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ؕ وَمَا
تُنْفِقُوْا مِنْ شَيْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٩٢﴾
كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيْٓ اِسْرَآءِيْلَ اِلَّا مَا حَرَّمَ
اِسْرَآءِيْلُ عَلٰى نَفْسِهٖ مِنْ قَبْلِ اَنْ تُنَزَّلَ التَّوْرٰىةُ ؕ
قُلْ فَاْتُوْا بِالتَّوْرٰىةِ فَاتْلُوْهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٣﴾
فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٩٤﴾ وقف جبريل عليه السلام
قُلْ صَدَقَ اللّٰهُ ۫ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَ
مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٩٥﴾
اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا
وَّهُدًى لِّلْعٰلَمِيْنَ ﴿٩٦﴾ ج
فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ وَمَنْ دَخَلَهٗ كَانَ
اٰمِنًا ؕ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
اِلَيْهِ سَبِيْلًا ؕ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿٩٧﴾
قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ وَاللّٰهُ
شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿٩٨﴾
قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ
مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا وَّاَنْتُمْ شُهَدَآءُ ؕ وَمَا اللّٰهُ
بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٩﴾

100. O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تُطِيعُوا۟ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾

101. How can ye disbelieve, when Allah's revelations are recited unto you, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

102. O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him);

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾

103. And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you that haply ye may be guided;

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا ۚ وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

104. And let there be from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾

105. And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,

وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

106. On the day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾

107. As for those whose faces have been whitened, lo! in the mercy of Allah they dwell forever.

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

108. These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾

109. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ ع ٢

110. Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

111. They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.

لَن يَضُرُّوكُمْ إِلَّا أَذًى ۖ وَإِن يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾

112. Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men.[1] They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the Prophets wrongfully. That is because they were rebellious and used to transgress.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَاءُو بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ﴿١١٢﴾

113. They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).

لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

114. They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. They are of the righteous.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۖ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

115. And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾

[1] *i.e.* when they keep the covenant which the Prophet had made with the Jews of Al-Madinah.

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ
هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾

116. Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.

مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ
فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنفُسَهُمْ
يَظْلِمُونَ ﴿١١٧﴾

117. The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they did wrong themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن
دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا ۚ وَدُّوا مَا عَنِتُّمْ ۖ قَدْ
بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ ۖ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ
تَعْقِلُونَ ﴿١١٨﴾

118. O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.

هَا أَنتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ
كُلِّهِ ۖ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا ۖ وَإِذَا خَلَوْا عَضُّوا
عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ ۚ قُلْ مُوتُوا بِغَيْظِكُمْ ۗ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾

119. Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِن تَصْبِرُوا وَتَتَّقُوا لَا
يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ ﴿١٢٠﴾ ع ١٢ ٣

120. If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ
لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ ل

121. And remember when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle,[1] Allah was Hearer, Knower.

[1] The battle of Mt. Uhud near Al-Madinah in the third year of Hijrah. (See Introduction to this Surah).

122. When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah do believers put their trust.

123. Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.

124. And when thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?

125. Nay, but if ye persevere, and keep away from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.

126. Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest—Victory cometh only from Allah, the Mighty, the Wise—

127. That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.

128. It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evildoers.

129. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.

130. O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.

131. And ward off (from yourselves) the Fire prepared for disbelievers.

132. And obey Allah and the messenger, that ye may find mercy.

إِذْ هَمَّتْ طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا ۗ وَاللَّهُ وَلِيُّهُمَا ۗ
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾
وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا
اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ
رَبُّكُم بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ ﴿١٢٤﴾
بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ
مُسَوِّمِينَ ﴿١٢٥﴾
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ
وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾
لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا
خَائِبِينَ ﴿١٢٧﴾
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن
يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿١٢٩﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾
وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾
وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

133. And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);

وَسَارِعُوٓا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمٰوٰتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

134. Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;

الَّذِينَ يُنفِقُونَ فِي السَّرَّآءِ وَالضَّرَّآءِ وَالْكَٰظِمِينَ
الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

135. And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins—Who forgiveth sins save Allah only?—and will not knowingly repeat (the wrong) they did.

وَالَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ اللَّهَ
فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ ۖ
وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

136. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever—a bountiful reward for workers!

أُو۟لَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى
مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ
الْعَٰمِلِينَ ﴿١٣٦﴾

137. Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ۖ فَسِيرُوا۟ فِى الْأَرْضِ
فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

138. This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil).

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

139. Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُم
مُّؤْمِنِينَ ﴿١٣٩﴾

140. If ye have received a blow, the (disbelieving) people have received a blow the like thereof.[1] These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses[2] from among you; and Allah loveth not wrong-doers:

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَ
تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَاللَّهُ لَا
يُحِبُّ الظَّٰلِمِينَ ﴿١٤٠﴾

141. And that Allah may prove those who believe, and may blight the disbelievers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ الْكَٰفِرِينَ ﴿١٤١﴾

142. Or deemed ye that ye would enter Paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ الصَّٰبِرِينَ ﴿١٤٢﴾

[1] At Badr.

[2] Or *martyrs*.

143. And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ
فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾ ع ١٤ ٥

144. Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful.[1]

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ
أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ
اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

145. No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا
مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا
وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي
الشَّاكِرِينَ ﴿١٤٥﴾

146. And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.

وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ
فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ
وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ
الصَّابِرِينَ ﴿١٤٦﴾

147. Their cry was only that they said: Our Lord! Forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا
وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

148. So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.

فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ
الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ ع ١٥ ٦

149. O ye who believe! If ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾

150. But Allah is your Protector, and He is the best of helpers.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾

[1] On the morning when the Prophet died, Abu Bakr came into the mosque at Al-Madinah and found the people all distracted, and Omar telling them that it was a sin to say that he was dead. Abu Bakr went and ascertained the truth, and coming back into the mosque, cried: "Lo! as for him who worshipped Muhammad, Muhammad is dead, but as for him who worshipped Allah, Allah is alive and dieth not." Then he recited this verse "and it was as if the people had not known till then that such a verse had been revealed."

151. We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا
أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا ۖ وَمَأْوَاهُمُ
النَّارُ ۖ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾

152. Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long.[1] Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is Lord of Kindness to believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ
حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ
مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا
وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ
لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ
عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾

153. When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefore He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ
يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا
تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

154. Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَىٰ
طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ۖ يَقُولُونَ
هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ
يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ
كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَٰهُنَا ۗ قُلْ لَوْ
كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ
إِلَىٰ مَضَاجِعِهِمْ ۖ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَ
لِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

[1] When the archers deserted their post to share in the spoils, thinking that the day was won.

155. Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ ۙ إِنَّمَا
اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا
اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾ ع ١٦ ٧

156. O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed; that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا
لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَّوْ
كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا ۖ لِيَجْعَلَ اللَّهُ
ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُحْيِي وَيُمِيتُ ۗ وَ
اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

157. And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.

وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ
اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

158. What though ye be slain or die, when unto Allah ye are gathered?

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾

159. It was by the mercy of Allah that thou wast lenient with them (OMuhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا
غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۖ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ ﴿١٥٩﴾

160. If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you? In Allah let believers put their trust.

إِن يَنصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ
فَمَن ذَا الَّذِي يَنصُرُكُم مِّن بَعْدِهِ ۗ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦٠﴾

161. It is not for any Prophet to deceive (mankind). Whoso deceiveth will bring his deceit with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا
غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

162. Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?

163. There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what ye do.

164. Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom;[1] although before (he came to them) they were in flagrant error.

165. And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great),[2] that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.

166. That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;

167. And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: if we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is best aware of what they hide.

168. Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.

169. Think not of those who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision:

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ
وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦٢﴾
هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٣﴾
لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا
مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَ
يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِن كَانُوا مِن قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٤﴾
أَوَلَمَّا أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا ۙ
قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾
وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ
وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾
وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۖ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا
فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَّاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ
يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ
بِمَا يَكْتُمُونَ ﴿١٦٧﴾
الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا
مَا قُتِلُوا ۗ قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن
كُنتُمْ صَادِقِينَ ﴿١٦٨﴾
وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ
بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

[1] In fulfilment of the prayer of Abraham (Surah II, v. 129)

[2] At Badr

فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَيَسْتَبْشِرُوْنَ
بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١٧٠﴾
يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا
يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿١٧١﴾ ع
اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْۢ بَعْدِ مَآ اَصَابَهُمُ
الْقَرْحُ ۛ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ﴿١٧٢﴾
اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا
لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ وَّقَالُوْا حَسْبُنَا
اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿١٧٣﴾
فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ
وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ۗ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿١٧٤﴾
اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۖ فَلَا تَخَافُوْهُمْ
وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧٥﴾
وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِى الْكُفْرِ ۚ اِنَّهُمْ
لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ۗ يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ
حَظًّا فِى الْاٰخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٧٦﴾
اِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْاِيْمَانِ لَنْ يَّضُرُّوا
اللّٰهَ شَيْـًٔا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١٧٧﴾
وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِىْ لَهُمْ خَيْرٌ
لِّاَنْفُسِهِمْ ۗ اِنَّمَا نُمْلِىْ لَهُمْ لِيَزْدَادُوْٓا اِثْمًا ۚ وَلَهُمْ
عَذَابٌ مُّهِيْنٌ ﴿١٧٨﴾

وقف لازم

170. Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: that there shall no fear come upon them neither shall they grieve.

171. They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.

172. As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.

173. Those unto whom men said: Lo! the people have gathered against you, therefore fear them. (The threat of danger) but increased the faith of them and they cried: Allah is sufficient for us! Most Excellent is He in Whom we trust!

174. So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite bounty.

175. It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.

176. Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's will to assign them no portion in the Hereafter, and theirs will be an awful doom.

177. Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.

178. And let not those who disbelieve imagine that the rein We give them bodeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.

179. It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۖ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ﴿١٧٩﴾

180. And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ۭ بَلْ هُوَ شَرٌّ لَّهُمْ ۭ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ۭ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿١٨٠﴾ ع

181. Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!"[1] We shall record their saying with their slaying of the Prophets wrongfully and We shall say: Taste ye the punishment of burning!

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَاۗءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَاۗءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿١٨١﴾ وقف لازم

182. This is on account of that which your own hands have sent before (you to the judgement). Allah is no oppressor of (His) bondmen.

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿١٨٢﴾ ج

183. (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ۭ قُلْ قَدْ جَاۗءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٨٣﴾

184. And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.

فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَاۗءُوْ بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ﴿١٨٤﴾

185. Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter Paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

كُلُّ نَفْسٍ ذَاۗىِٕقَةُ الْمَوْتِ ۭ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ۭ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۭ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿١٨٥﴾

[1] A saying of some Jews of Al-Madinah.

186. Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.

لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ ۫ وَلَتَسْمَعُنَّ مِنَ
الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْٓا
اَذًى كَثِيْرًا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ
عَزْمِ الْاُمُوْرِ ١٨٦

187. And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَتُبَيِّنُنَّهٗ
لِلنَّاسِ وَلَا تَكْتُمُوْنَهٗ فَنَبَذُوْهُ وَرَاۗءَ ظُهُوْرِهِمْ
وَاشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا ۭ فَبِئْسَ مَا يَشْتَرُوْنَ ١٨٧

188. Think not that those who exult in what they have given, and love to be praised for what they have not done—Think not they are in safety from the doom. A painful doom is theirs.

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ
يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ
الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ١٨٨

189. Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ عَلٰي كُلِّ
شَيْءٍ قَدِيْرٌ ١٨٩ ع ١٩ ١٠

190. Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding,

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ
وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ١٩٠ ج

191. Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰي جُنُوْبِهِمْ
وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا
خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ١٩١

192. Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.

رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ۭ وَمَا
لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ١٩٢

193. Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِيْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا
بِرَبِّكُمْ فَاٰمَنَّا ۣ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا
سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ١٩٣ ع

194. Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿١٩٤﴾

195. And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another.[1] So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow—A reward from Allah. And with Allah is the fairest of rewards.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّيْ لَآ اُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۗ وَاللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

196. Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ﴿١٩٦﴾

197. It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

مَتَاعٌ قَلِيْلٌ ۖ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ ﴿١٩٧﴾

198. But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ۗ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ﴿١٩٨﴾

199. And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord, and lo! Allah is swift to take account.

وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۗ اُولٰٓئِكَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٩٩﴾

200. O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٢٠٠﴾ ع ٢٠ ١١

1. This expression, which recurs in the Qur'an is a reminder to men that women are of the same human status as themselves.

SURAH IV

Women

An-Nisa, "Women," is so-called because it deals largely with women's rights. The period of revelation is the months following the battle of Uhud, or, as Noldeke, a careful critic, puts it, "between the end of the third year and the end of the fifth year"[1] of the Prophet's reign at Al-Madinah. As the Surah contains no reference to the siege of Al-Madinah ("The War of the Trench") by the allied tribes, which took place in the fifth year, I should rather say, between the end of the third year and the beginning of the fifth year.

Many Muslims were killed at the battle of Uhud, hence the concern for orphans and widows in the opening verses which lead on to a declaration of some rights of women of which they were deprived among the pagan Arabs. The defection of the Hypocrites — as the lukewarm or purely time-serving adherents were called — had been the chief cause of the reverse of Uhud; and after that reverse some of the Jewish tribes, who had till then observed the letter of their treaty with the Prophet, became avowed supporters of the enemy, even going so far as to declare that the old Arab idolatry was preferable to Al-Islam as a religion, and giving help and information to the Qureysh, so that in the end the Muslims were obliged to make war on them. Both the Hypocrites and the rebellious Jews are dealt with incidentally in this Surah, the former at some length. There is a reference to Christian beliefs in vv. 171-2.

The period of revelation is the fourth year of the Hijrah.

[1]Noldeke, *Geschichte des Qorans* (2nd ed.), Part I, p. 195.

WOMEN

Revealed at Al-Madînah

In the name of Allah the Beneficent, the Merciful.

1. O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah hath been a Watcher over you.

2. Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.

3. And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

4. And give unto the women, (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

5. Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.

أَيَاتُهَا ١٧٦ (٤) سُورَةُ النِّسَآءِ مَدَنِيَّةٌ رُكُوعَاتُهَا ٢٤

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ
مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَ
بَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ
الَّذِيْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ
عَلَيْكُمْ رَقِيْبًا ۝١

وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ
بِالطَّيِّبِ ۠ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ۭ
اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝٢

وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِي الْيَتٰمٰى فَانْكِحُوْا
مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ
فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ۭ
ذٰلِكَ اَدْنٰٓى اَلَّا تَعُوْلُوْا ۝٣

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ۭ فَاِنْ طِبْنَ
لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْۗـًٔا
مَّرِيْۗـًٔا ۝٤

وَلَا تُؤْتُوا السُّفَهَاۗءَ اَمْوَالَكُمُ الَّتِيْ جَعَلَ اللّٰهُ
لَكُمْ قِيٰمًا وَّارْزُقُوْهُمْ فِيْهَا وَاكْسُوْهُمْ وَقُوْلُوْا
لَهُمْ قَوْلًا مَّعْرُوْفًا ۝٥

وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ
رُشْدًا فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ ۚ وَلَا تَاْكُلُوْهَآ اِسْرَافًا
وَّبِدَارًا اَنْ يَّكْبَرُوْا ۭ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ
كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ ۭ فَاِذَا دَفَعْتُمْ اِلَيْهِمْ
اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ۭ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝٦
لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ۠ وَلِلنِّسَاۗءِ
نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ مِمَّا قَلَّ مِنْهُ اَوْ
كَثُرَ ۭ نَصِيْبًا مَّفْرُوْضًا ۝٧
وَاِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنُ
فَارْزُقُوْهُمْ مِّنْهُ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝٨
وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا
خَافُوْا عَلَيْهِمْ ۠ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ۝٩
اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ
فِيْ بُطُوْنِهِمْ نَارًا ۭ وَسَيَصْلَوْنَ سَعِيْرًا ۝١٠ ع ١٢
يُوْصِيْكُمُ اللّٰهُ فِيْٓ اَوْلَادِكُمْ ۤ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ
فَاِنْ كُنَّ نِسَاۗءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَاِنْ
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۭ وَلِاَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ ۚ فَاِنْ لَّمْ يَكُنْ
لَّهٗ وَلَدٌ وَّوَرِثَهٗٓ اَبَوٰهُ فَلِاُمِّهِ الثُّلُثُ ۚ فَاِنْ كَانَ لَهٗٓ اِخْوَةٌ
فَلِاُمِّهِ السُّدُسُ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَآ اَوْ دَيْنٍ ۭ
اٰبَاۗؤُكُمْ وَاَبْنَاۗؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ۭ
فَرِيْضَةً مِّنَ اللّٰهِ ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝١١

6. Prove orphans till they reach the marriageable age; then, if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.

7. Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much—a legal share.

8. And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

9. And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

10. Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

11. Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to his[1] parents a sixth of the inheritance if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parent or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.

[1]The deceased.

12. And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.

13. These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.

14. And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where such will dwell for ever; his will be a shameful doom.

15. As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).[1]

16. And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is Relenting, Merciful.

[1]See XXIV, 2-10.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ
وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ
مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ
الرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُم مِّن بَعْدِ
وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ
يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ
وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَٰلِكَ
فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ
بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَلِيمٌ ﴿١٢﴾

تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ
نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ﴿١٤﴾ ع ١٣

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِن نِّسَائِكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ فَإِن شَهِدُوا فَأَمْسِكُوهُنَّ
فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ
لَهُنَّ سَبِيلًا ﴿١٥﴾

وَاللَّذَانِ يَأْتِيَانِهَا مِنكُمْ فَآذُوهُمَا فَإِن تَابَا وَأَصْلَحَا
فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ﴿١٦﴾

17. Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ
السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ
فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٧﴾

18. The forgiveness is not for those who do ill deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ ۚ حَتَّىٰ
إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا
الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ
عَذَابًا أَلِيمًا ﴿١٨﴾

19. O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا
النِّسَاءَ كَرْهًا ۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ
مَا آتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ
فَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ
خَيْرًا كَثِيرًا ﴿١٩﴾

20. And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

وَإِنْ أَرَدتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۙ وَ
آتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ
أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

21. How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ
وَأَخَذْنَ مِنكُم مِّيثَاقًا غَلِيظًا ﴿٢١﴾

22. And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

وَلَا تَنكِحُوا مَا نَكَحَ آبَاؤُكُم مِّنَ النِّسَاءِ إِلَّا مَا
قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ۖ وَسَاءَ
سَبِيلًا ﴿٢٢﴾ ع ٣ ١٤

23. Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in—but if ye have not gone in unto them, then it is no sin for you (to marry their daughters)—and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful:

حُرِّمَتْ عَلَيْكُمْ أُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَأَخَوٰتُكُمْ وَعَمّٰتُكُمْ
وَخٰلٰتُكُمْ وَبَنٰتُ الْأَخِ وَبَنٰتُ الْأُخْتِ وَأُمَّهٰتُكُمُ
الّٰتِيٓ أَرْضَعْنَكُمْ وَأَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَأُمَّهٰتُ
نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِي فِي حُجُورِكُمْ مِّن نِّسَآئِكُمُ
الّٰتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ الَّذِينَ مِنْ
أَصْلَٰبِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

24. And all married women (are forbidden unto you save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ
كِتٰبَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذٰلِكُمْ أَن
تَبْتَغُوا بِأَمْوٰلِكُم مُّحْصِنِينَ غَيْرَ مُسٰفِحِينَ ۚ فَمَا
اسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ
الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

25. And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another;[1] so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married, they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ الْمُحْصَنٰتِ
الْمُؤْمِنٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيٰتِكُمُ الْمُؤْمِنٰتِ ۚ
وَاللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ فَانكِحُوهُنَّ
بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنٰتٍ
غَيْرَ مُسٰفِحٰتٍ وَلَا مُتَّخِذٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ
فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنٰتِ
مِنَ الْعَذَابِ ۚ ذٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنكُمْ ۚ وَأَن
تَصْبِرُوا خَيْرٌ لَّكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٥﴾

[1]This expression, which recurs in the Qur'an, is a reminder to men that women are of the same human status as themselves.

26. Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَيَتُوْبَ عَلَيْكُمْ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٢٦﴾

27. And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۖ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ﴿٢٧﴾

28. Allah would make the burden light for you, for man was created weak.

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿٢٨﴾

29. O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۣ وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْ ۭ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿٢٩﴾

30. Whoso doth that through aggression and injustice, We shall cast him into Fire, and that is ever easy for Allah.

وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا ۭ وَكَانَ ذٰلِكَ عَلَي اللّٰهِ يَسِيْرًا ﴿٣٠﴾

31. If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.

اِنْ تَجْتَنِبُوْا كَبَاۗىِٕرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ﴿٣١﴾

32. And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰي بَعْضٍ ۭ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ۭ وَلِلنِّسَاۗءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ۭ وَسْـَٔـلُوا اللّٰهَ مِنْ فَضْلِهٖ ۭ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٣٢﴾

33. And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.

وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ۭ وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ نَصِيْبَهُمْ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ شَهِيْدًا ﴿٣٣﴾ ع

34. Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then, if they obey you, seek not a way against them. Lo! Allah is ever High Exalted, Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ۭ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ۭ وَالّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۭ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ۝٣٤

35. And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ۭ اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ۝٣٥

36. And serve Allah. Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـــًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَۨا ۝٣٦

37. Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;

الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۭ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ۝٣٧

38. And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.

وَالَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَاۗءَ النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ۭ وَمَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَاۗءَ قَرِيْنًا ۝٣٨

39. What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?

وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ۭ وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ۝٣٩

40. Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

41. But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ﴿٤١﴾

42. On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ ۚ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

43. O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ الصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا۟ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ الْغَآئِطِ أَوْ لَٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَامْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾

44. Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ الْكِتَٰبِ يَشْتَرُونَ الضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ السَّبِيلَ ﴿٤٤﴾

45. Allah knoweth best (who are) your enemies. Allah is sufficient as a Friend, and Allah is sufficient as a Helper.

وَاللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا ﴿٤٥﴾

46. Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!"[1] distorting with their tongues and slandering religion. If they had said: "We hear and we obey; hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.

مِنَ الَّذِينَ هَادُوا۟ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّۢا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا۟ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ ۙ وَلَٰكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾

[1]Devices of some of the Jews of Al-Madinah to annoy the Muslims by distorting words of Scripture. *Ra'ina* (meaning "listen to us"), by which the Muslims used to call the Prophet's notice, they turned by slight mispronunciation into a Hebrew word of insult (cf. S. II, v. 104, footnote).

47. O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbathbreakers (of old time). The Commandment of Allah is always executed.

يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰٓى اَدْبَارِهَآ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ۭ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ۝٤٧

48. Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاۗءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ۝٤٨

49. Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ۭ بَلِ اللّٰهُ يُزَكِّيْ مَنْ يَّشَاۗءُ وَلَا يُظْلَمُوْنَ فَتِيْلًا ۝٤٩

50. See, how they invent lies about Allah! That of itself is flagrant sin.

اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَي اللّٰهِ الْكَذِبَ ۭ وَكَفٰى بِهٖٓ اِثْمًا مُّبِيْنًا ۝٥٠

51. Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe?"

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰٓؤُلَاۗءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ۝٥١

52. Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.

اُولٰۗىِٕكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ۭ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ۝٥٢

53. Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone:

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ۝٥٣

54. Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and Wisdom, and We bestowed on them a mighty kingdom.

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰي مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ۝٥٤

55. And of them were (some) who believed therein and of them were (some) who disbelieved therein. Hell is sufficient for (their) burning.

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۭ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ۝٥٥

56. Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

57. And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow to dwell therein for ever; there for them are pure companions—and We shall make them enter plenteous shade.

58. Lo! Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.

59. O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

60. Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgement (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

61. And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.

62. How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا
نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾
إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا
يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَ
أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى
اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾
أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا
إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ
الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ
رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾
فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا
وَتَوْفِيقًا ﴿٦٢﴾

63. Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.

64. We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

65. But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

66. And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening:

67. And then We should bestow upon them from Our presence an immense reward,

68. And should guide them unto a Straight path.

69. Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the Prophets and the saints and the martyrs and the righteous. The best of company are they!

70. Such is the bounty of Allah, and Allah sufficeth as Knower.

71. O ye who believe! Take your precautions, then advance the proven ones, or advance all together.

72. Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them!

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ
عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾
وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ
أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ
اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾
فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا ﴿٦٥﴾
وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ
اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ
وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ
وَأَشَدَّ تَثْبِيتًا ﴿٦٦﴾
وَإِذًا لَّآتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ﴿٦٧﴾
وَلَهَدَيْنَاهُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٦٨﴾
وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾
ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾ ع ٩ ٦
يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ
أَوِ انفِرُوا جَمِيعًا ﴿٧١﴾
وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ ۖ فَإِنْ أَصَابَتْكُم مُّصِيبَةٌ قَالَ
قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا ﴿٧٢﴾

73. And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُولَنَّ كَأَنْ لَّمْ تَكُنْۢ بَيْنَكُمْ وَبَيْنَهٗ مَوَدَّةٌ يّٰلَيْتَنِيْ كُنْتُ مَعَهُمْ فَأَفُوْزَ فَوْزًا عَظِيْمًا ﴿٧٣﴾

74. Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ۭ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿٧٤﴾

75. How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town[1] of which the people are oppressors! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender!

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَاۗءِ وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۚ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ﴿٧٥﴾

76. Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.

اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَاۗءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿٧٦﴾ ع ٧

77. Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poor-due, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.

اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْٓا اَيْدِيَكُمْ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْلَآ اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۭ قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۣ وَلَا تُظْلَمُوْنَ فَتِيْلًا ﴿٧٧﴾

[1] Mecca

78. Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?[1]

أَيْنَ مَا تَكُونُوا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنتُمْ فِي بُرُوجٍ
مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَٰذِهِ مِنْ
عِندِ اللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَٰذِهِ مِنْ
عِندِكَ ۗ قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ ۖ فَمَالِ هَٰؤُلَاءِ الْقَوْمِ
لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِن
سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ
وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. Whoso obeyeth the messenger, obeyeth Allah, and whoso turneth away: We have not sent thee as a warder over them.

مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَن تَوَلَّىٰ فَمَا
أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِندِكَ بَيَّتَ
طَائِفَةٌ مِّنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ
فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Will they not then ponder on the Qur'ān? If it had been from other than Allah they would have found therein much incongruity.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ اللَّهِ
لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah and His mercy ye would have followed Satan, save a few (of you).

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا
بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

84. So fight (O Muhammad) in the way of Allah—Thou art not taxed (with the responsibility for anyone) except for thyself—and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ ۚ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ
الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ الَّذِينَ
كَفَرُوا ۗ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

[1]The reference is to the reverse which the Muslims suffered at Mt. Uhud which was caused by their own disobedience to the Prophet's orders.

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ۚ
وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا ۗ
وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا ﴿٨٥﴾

85. Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.

وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا ۗ
اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ حَسِيْبًا ﴿٨٦﴾

86. When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا
رَيْبَ فِيْهِ ۭ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا ﴿٨٧﴾

87. Allah! There is no God save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?

فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ اَرْكَسَهُمْ بِمَا كَسَبُوْا ۭ اَتُرِيْدُوْنَ
اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ۭ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿٨٨﴾

88. What aileth you that ye are become two parties regarding the hypocrites,[1] when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road.

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَاۗءً فَلَا
تَتَّخِذُوْا مِنْهُمْ اَوْلِيَاۗءَ حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ۭ
فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ وَجَدْتُّمُوْهُمْ ۠
وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا ﴿٨٩﴾

89. They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah: If they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them:

اِلَّا الَّذِيْنَ يَصِلُوْنَ اِلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ
اَوْ جَاۗءُوْكُمْ حَصِرَتْ صُدُوْرُهُمْ اَنْ يُّقَاتِلُوْكُمْ اَوْ
يُقَاتِلُوْا قَوْمَهُمْ ۭ وَلَوْ شَاۗءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقٰتَلُوْكُمْ ۚ فَاِنِ اعْتَزَلُوْكُمْ فَلَمْ يُقَاتِلُوْكُمْ وَاَلْقَوْا
اِلَيْكُمُ السَّلَمَ ۙ فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيْلًا ﴿٩٠﴾

90. Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ يَّاْمَنُوْكُمْ وَيَاْمَنُوْا قَوْمَهُمْ ۭ
كُلَّمَا رُدُّوْٓا اِلَى الْفِتْنَةِ اُرْكِسُوْا فِيْهَا ۚ فَاِنْ لَّمْ يَعْتَزِلُوْكُمْ وَيُلْقُوْٓا
اِلَيْكُمُ السَّلَمَ وَيَكُفُّوْٓا اَيْدِيَهُمْ فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ
ثَقِفْتُمُوْهُمْ ۭ وَاُولٰۗىِٕكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ﴿٩١﴾

91. Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.

[1] According to Tradition, the reference here is not to the lukewarm section of the Muslims of Al-Madinah, but to a particular group of alleged converts from among the Arabs, who afterwards relapsed into idolatry, and concerning whom there were two opinions among the Muslims.

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَـًٔا ۚ وَمَنْ
قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ
اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ۚ فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ
لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ وَاِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ
اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۙ تَوْبَةً مِّنَ اللّٰهِ ۗ وَكَانَ
اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿٩٢﴾

92. It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake, must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خَالِدًا فِيْهَا
وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿٩٣﴾

93. Whoso slayeth a believer of set purpose, his reward is Hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِىْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا
وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ
تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ
كَثِيْرَةٌ ۭ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ
فَتَبَيَّنُوْا ۭ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿٩٤﴾

94. O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ اُولِى الضَّرَرِ
وَالْمُجٰهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۭ
فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى
الْقٰعِدِيْنَ دَرَجَةً ۭ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۭ وَفَضَّلَ
اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ﴿٩٥﴾

95. Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;

دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ۭ وَكَانَ اللّٰهُ
غَفُوْرًا رَّحِيْمًا ﴿٩٦﴾ ع ١٣ ١٠

96. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.

97. Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be Hell, an evil journey's end;

إِنَّ الَّذِينَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ قَالُوٓا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَٰسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولٰٓئِكَ مَأْوٰىهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ﴿٩٧﴾

98. Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way:

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٨﴾

99. As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

فَأُولٰٓئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾

100. Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

وَمَن يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٠٠﴾ ع ١١

101. And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلٰوةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكٰفِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ﴿١٠١﴾

102. And when thou (O Muhammad) art among them and arrangest (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا أَسْلِحَتَهُمْ ۖ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَآئِكُمْ ۖ وَلْتَأْتِ طَآئِفَةٌ أُخْرٰى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكٰفِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّ
عَلٰى جُنُوْبِكُمْ ۚ فَاِذَا اطْمَاْنَنْتُمْ فَاَقِيْمُوا الصَّلٰوةَ ۚ
اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا
مَّوْقُوْتًا ﴿١٠٣﴾

103. When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed hours hath been enjoined on the believers.

وَلَا تَهِنُوْا فِى ابْتِغَآءِ الْقَوْمِ ۭ اِنْ تَكُوْنُوْا تَاْلَمُوْنَ
فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ ۚ وَتَرْجُوْنَ مِنَ اللّٰهِ مَا
لَا يَرْجُوْنَ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٠٤﴾ ع ١٥ ١٢

104. Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ
بِمَآ اَرٰىكَ اللّٰهُ ۭ وَلَا تَكُنْ لِّلْخَاۗىِٕنِيْنَ خَصِيْمًا ﴿١٠٥﴾

105. Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;

وَّاسْتَغْفِرِ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿١٠٦﴾ ع

106. And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ۭ اِنَّ اللّٰهَ
لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ﴿١٠٧﴾ ۙ

107. And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَ
هُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ۭ وَ
كَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿١٠٨﴾

108. They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.

هٰٓاَنْتُمْ هٰٓؤُلَاۗءِ جٰدَلْتُمْ عَنْهُمْ فِى الْحَيٰوةِ الدُّنْيَا ۣ
فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ يَّكُوْنُ
عَلَيْهِمْ وَكِيْلًا ﴿١٠٩﴾

109. Lo! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?

وَمَنْ يَّعْمَلْ سُوْۗءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ اللّٰهَ
يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿١١٠﴾

110. Yet whoso doth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.

وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰي نَفْسِهٖ ۭ وَ
كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١١١﴾

111. Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.

112. And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.

وَمَنْ يَّكْسِبْ خَطِيْٓئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْٓـًٔا
فَقَدِ احْتَمَلَ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿١١٢﴾ ع ١٦ ٨ ١٣

113. But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.

وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ وَرَحْمَتُهٗ لَهَمَّتْ طَّآئِفَةٌ
مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ
وَمَا يَضُرُّوْنَكَ مِنْ شَيْءٍ ؕ وَاَنْزَلَ اللّٰهُ عَلَيْكَ
الْكِتٰبَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ وَ
كَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ﴿١١٣﴾ الثلثة

114. There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso doth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.

لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ بِصَدَقَةٍ
اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ بَيْنَ النَّاسِ ؕ وَمَنْ يَّفْعَلْ
ذٰلِكَ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ
اَجْرًا عَظِيْمًا ﴿١١٤﴾

115. And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto Hell—a hapless journey's end!

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ
لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ
نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ
مَصِيْرًا ﴿١١٥﴾ ع ١٧ ٣ ١٤

116. Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ
ذٰلِكَ لِمَنْ يَّشَآءُ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ
ضَلٰلًا بَعِيْدًا ﴿١١٦﴾

117. They invoke in His stead only females;[1] they pray to none else than Satan, a rebel—

اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اِنٰثًا ۚ وَاِنْ يَّدْعُوْنَ
اِلَّا شَيْطٰنًا مَّرِيْدًا ﴿١١٧﴾ لا

118. Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion.

لَّعَنَهُ اللّٰهُ ۘ وَقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا
مَّفْرُوْضًا ﴿١١٨﴾ لا وقف لازم

[1]The idols which the pagan Arabs worshipped were all female.

119. And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ
اٰذَانَ الْاَنْعَامِ وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ
وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِيْنًا ﴿١١٩﴾

120. He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.

يَعِدُهُمْ وَيُمَنِّيْهِمْ ؕ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا
غُرُوْرًا ﴿١٢٠﴾

121. For such, their habitation will be hell, and they will find no refuge therefrom.

اُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَلَا يَجِدُوْنَ عَنْهَا
مَحِيْصًا ﴿١٢١﴾

122. But as for those who believe and do good works, We shall bring them into gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ
وَعْدَ اللّٰهِ حَقًّا ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿١٢٢﴾

123. It will not be in accordance with your desires, nor the desires of the People of the Scripture.[1] He who doth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

لَيْسَ بِاَمَانِيِّكُمْ وَلَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ؕ مَنْ يَّعْمَلْ
سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا
وَّلَا نَصِيْرًا ﴿١٢٣﴾

124. And whoso doth good works, whether of male or female, and he (or she) is a believer such will enter Paradise and they will not be wronged the dint in a date-stone.

وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ
مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ
نَقِيْرًا ﴿١٢٤﴾

125. Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for Friend.

وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ
مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَاتَّخَذَ
اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ﴿١٢٥﴾

126. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ
بِكُلِّ شَيْءٍ مُّحِيْطًا ﴿١٢٦﴾ ع ١٨ ١٥

[1] Jews and Christians.

127. They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

وَيَسْتَفْتُوْنَكَ فِي النِّسَآءِ ۭ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتٰبِ فِيْ يَتٰمَى النِّسَاۗءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَاَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ۭ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ١٢٧

128. If a woman feareth ill-treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

وَاِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ۭ وَالصُّلْحُ خَيْرٌ ۭ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ۭ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ١٢٨

129. Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ النِّسَاۗءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ۭ وَاِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ١٢٩

130. But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ۭ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ١٣٠

131. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ۭ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ١٣١

132. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَفٰى بِاللّٰهِ وَكِيْلًا ١٣٢

133. If He will, He can remove you, O people, and produce others (in your, stead). Allah is Able to do that.

اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ بِاٰخَرِيْنَ ۭ وَكَانَ اللّٰهُ عَلٰي ذٰلِكَ قَدِيْرًا ١٣٣

134. Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ۗ وَكَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ﴿١٣٤﴾ ع ١٩ ١٦

135. O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۣ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾

136. O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ۭ وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ﴿١٣٦﴾

137. Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ﴿١٣٧﴾

138. Bear unto the hypocrites the tidings that for them there is a painful doom;

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمَا ﴿١٣٨﴾

139. Those who choose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَاۗءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ﴿١٣٩﴾

140. He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into Hell;

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ ۭ اِنَّكُمْ اِذًا مِّثْلُهُمْ ۭ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعَۨا ﴿١٤٠﴾

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ
قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ
قَالُوا أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ مِّنَ الْمُؤْمِنِينَ
فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ
لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾ ع ١٧

141. Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success, say: Had we not the mastery of you, and did we not protect you from the believers?—Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا
قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا
يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

142. Lo! the hypocrites seek to beguile Allah, but it is Allah who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ
وَمَن يُضْلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

143. Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ
مِن دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَن تَجْعَلُوا لِلَّهِ
عَلَيْكُمْ سُلْطَانًا مُّبِينًا ﴿١٤٤﴾

144. O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَن
تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

145. Lo! the hypocrites (will be) in the lowest deep of the fire, and thou wilt find no helper for them;

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَ
أَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ
يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

146. Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

مَّا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنتُمْ وَ
كَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

147. What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

لَّا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا
مَن ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

148. Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.

149. If ye do good openly or keep it secret, or forgive evil, lo! Allah is Forgiving, Powerful.

إِن تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَن سُوٓءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

150. Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١٥٠﴾

151. Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

152. But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah is ever Forgiving, Merciful.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾ ع ١٩

153. The People of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

154. And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and we bade them: Transgress not the Sabbath! and We took from them a firm covenant.

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the Prophets wrongfully, and their saying: Our hearts are hardened—Nay, but Allah hath set a seal upon them for their disbelief, so that they believe not save a few—

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَل طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾

156. And because of their disbelief and of their speaking against Mary a tremendous calumny;

وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا ﴿١٥٦﴾

157. And because of their saying: We slew the Messiah Jesus son of Mary, Allah's messenger—They slew him not nor crucified, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ۭ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ۭ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًۢا ﴿١٥٧﴾

158. But Allah took him up unto Himself. Allah was ever Mighty, Wise.

بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٥٨﴾

159. There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them—

وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ﴿١٥٩﴾

160. Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ﴿١٦٠﴾

161. And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences. We have prepared for those of them who disbelieve a painful doom.

وَّاَخْذِهِمُ الرِّبٰوا وَقَدْ نُهُوْا عَنْهُ وَاَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ۭ وَاَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿١٦١﴾

162. But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَالْمُؤْتُوْنَ الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ اُولٰۗىِٕكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿١٦٢﴾ ع ٢٣ ٢

163. Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as we imparted unto David the Psalms;

اِنَّآ اَوْحَيْنَآ اِلَيْكَ كَمَآ اَوْحَيْنَآ اِلٰى نُوْحٍ وَّالنَّبِيّٖنَ مِنْۢ بَعْدِهٖ ۚ وَاَوْحَيْنَآ اِلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَعِيْسٰى وَاَيُّوْبَ وَيُوْنُسَ وَهٰرُوْنَ وَسُلَيْمٰنَ ۚ وَاٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿١٦٣﴾ ع

164. And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;

165. Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

166. But Allah (Himself) testifieth concerning that which He hath revealed unto thee; in His knowledge hath He revealed it; and the Angels also testify. And Allah is sufficient Witness.

167. Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

168. Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,

169. Except the road of Hell, wherein they will abide for ever. And that is ever easy for Allah.

170. O mankind! The messenger hath come unto you with the Truth from your Lord. Therefore believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

171. O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three"—Cease! (it is) better for you!—Allah is only One God. Far is it removed from His transcendent majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ
نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ﴿١٦٤﴾
رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى
اللّٰهِ حُجَّةٌ ۢ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٦٥﴾
لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَ
الْمَلٰٓئِكَةُ يَشْهَدُوْنَ ۭ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿١٦٦﴾
اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ
ضَلُّوْا ضَلٰلًۢا بَعِيْدًا ﴿١٦٧﴾
اِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ
وَلَا لِيَهْدِيَهُمْ طَرِيْقًا ﴿١٦٨﴾
اِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ وَكَانَ ذٰلِكَ
عَلَى اللّٰهِ يَسِيْرًا ﴿١٦٩﴾
يٰٓاَيُّهَا النَّاسُ قَدْ جَاۗءَكُمُ الرَّسُوْلُ بِالْحَقِّ مِنْ
رَّبِّكُمْ فَاٰمِنُوْا خَيْرًا لَّكُمْ ۭ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي
السَّمٰوٰتِ وَالْاَرْضِ ۭ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١٧٠﴾
يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا عَلَى
اللّٰهِ اِلَّا الْحَقَّ ۭ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ
اللّٰهِ وَكَلِمَتُهٗ ۚ اَلْقٰىهَآ اِلٰى مَرْيَمَ وَرُوْحٌ مِّنْهُ ۡ فَاٰمِنُوْا
بِاللّٰهِ وَرُسُلِهٖ ۚ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ۭ اِنْتَهُوْا خَيْرًا
لَّكُمْ ۭ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ۭ سُبْحٰنَهٗٓ اَنْ يَّكُوْنَ لَهٗ
وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَفٰى
بِاللّٰهِ وَكِيْلًا ﴿١٧١﴾ ع ٢٣ ٢٤ ٣

172. The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;

لَن يَسْتَنكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا
الْمَلَائِكَةُ الْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِ
وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴿١٧٢﴾

173. Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ
أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ۖ وَأَمَّا الَّذِينَ اسْتَنكَفُوا
وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۙ وَلَا يَجِدُونَ
لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear Light;

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَ
أَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

175. As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ
فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا
مُّسْتَقِيمًا ﴿١٧٥﴾

176. They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.

يَسْتَفْتُونَكَ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌا
هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ
وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ
فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا
وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ
لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾ ع ٢٤

SURAH V *The Table Spread*

Al Ma'idah, "The Table Spread," derives its name from vv. 112ff., where it is told how the disciples of Jesus asked that a table spread with food might be sent down from Heaven and their prayer was granted, and a warning was given that if they turn away from right religion then they will be condemned to the severest punishment. Many authorities regard it as the last Surah in order of revelation, and Rodwell has so placed it in his chronological arrangement; but the claim can only be established in the case of verse 3, which announces the completion of their religion for the Muslims, and the choice for them of Al-Islam (the Surrender to Allah) as their religion. That verse is undoubtedly the latest of the whole Qur'an. It was revealed during the Prophet's last pilgrimage ("The Farewell Pilgrimage," as it is called) to Mecca, and spoken by him in the course of his address to the assembled thousands at 'Arafat, when all Arabia had embraced Al-Islam, only a little while before his death. It is possible that as Noldeke supposes, two other verses near to it are of the same date, but the remainder of revelations contained in this Surah belong rather to the period between the fourth and seventh years of the Hijrah. Its subject is observance of religious duties. The followers of former prophets had failed through breaking their covenant, and so the Muslims are adjured to keep their covenant with God and all their obligations watchfully, because God's covenant is only with those who do right. There is more mention of the Christians here than in the former Surahs, from which some writers infer that this Surah must have been revealed at the time when the Prophet was at war with certain Christain tribes belonging to the Eastern Roman Empire. But there is no evidence for that either in Tradition or in the text itself.

The period of revelation is between the fifth and tenth years of the Hijrah.

THE TABLE SPREAD

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. O ye who believe! Fulfil your undertakings. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on pilgrimage. Lo! Allah ordaineth that which pleaseth Him.

2. O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House,[1] seeking the grace and pleasure of Allah. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the Inviolable Place of Worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

3. Forbidden unto you (for food) are carrion and blood and swine-flesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLĀM.[2] Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

سُوْرَةُ الْمَآئِدَةِ ١٢٠ مَدَنِيَّةٌ ١٦ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۚ اُحِلَّتْ لَكُمْ
بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ
وَاَنْتُمْ حُرُمٌ ۗ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ①

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ اٰۤمِّيْنَ الْبَيْتَ
الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ۚ وَاِذَا
حَلَلْتُمْ فَاصْطَادُوْا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ
صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا
عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۚ
وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ②

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيْرِ وَ
مَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَ
الْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَآ اَكَلَ السَّبُعُ اِلَّا مَا ذَكَّيْتُمْ ۗ
وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ ۗ
ذٰلِكُمْ فِسْقٌ ۗ اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ دِيْنِكُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ
اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ
دِيْنًا ۗ فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّاِثْمٍ ۙ
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ③

[1] *i.e.* the Ka'bah at Mecca.
[2] *i.e.* "The Surrender" to Allah. Thus solemnly the religion which the Prophet had established received its name.

4. They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ وَمَا
عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ
ٱللَّهُ ۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ ۖ
وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿٤﴾

5. This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ
مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ
مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ
وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ
فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٥﴾

6. O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُوا۟ بِرُءُوسِكُمْ وَ
أَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُوا۟ ۚ وَ
إِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ
ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟
صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ
مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ
لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

7. Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; and keep your duty to Allah. Lo! Allah knoweth what is in the breasts (of men).

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم
بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٧﴾

8. O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۭ اِعْدِلُوْا ۣ هُوَ اَقْرَبُ لِلتَّقْوٰى ۡ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝٨

9. Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝٩

10. And they who disbelieve and deny Our revelations, such are rightful owners of hell.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰۗىِٕكَ اَصْحٰبُ الْجَحِيْمِ ۝١٠

11. O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١١ ع ٦

12. Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan,[1] surely I shall remit your sins, and surely I shall bring you into gardens underneath which rivers flow. Whoso among you disbelieveth after this, will go astray from a plain road.

وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ اِسْرَاۗءِيْلَ ۚ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيْبًا ۭ وَقَالَ اللّٰهُ اِنِّىْ مَعَكُمْ ۭ لَىِٕنْ اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمُوْهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاۗءَ السَّبِيْلِ ۝١٢

13. And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلٰي خَاۗىِٕنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ۝١٣

[1] *i.e.* a loan without interest or thought of gain.

14. And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.

وَمِنَ الَّذِينَ قَالُوٓا إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ فَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُوا۟ يَصْنَعُونَ ﴿١٤﴾

15. O People of the Scripture ! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you Light from Allah and a plain Scripture,

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ ۖ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾

16. Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.

يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾

17. They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah, son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things.

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٧﴾

18. The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾

19. O People of the Scripture! Now hath Our messenger come unto you to make things plain after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٩﴾

20. And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you Prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا
لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾

21. O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ
لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

22. They said: O Moses! Lo! a giant people (dwell) therein, and lo! we go not in till they go forth from thence. When they go forth, then we will enter (not till then).

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ
نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا
فَإِنَّا دَاخِلُونَ ﴿٢٢﴾

23. Then outspake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا
ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ
وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾

24. They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.

قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا
فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾

25. He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا
وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

26. (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrong-doing folk.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ
فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ ع

27. But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ
لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾

28. Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ
إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

29. Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the Fire. That is the reward of evil-doers.

30. But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.

31. Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

32. For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than man-slaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's sovereignty), but afterwards, lo! many of them became prodigals in the earth.

33. The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;

34. Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.

35. O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.

إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ
أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ٢٩
فَطَوَّعَتۡ لَهُۥ نَفۡسُهُۥ قَتۡلَ أَخِيهِ فَقَتَلَهُۥ فَأَصۡبَحَ
مِنَ ٱلۡخَٰسِرِينَ ٣٠
فَبَعَثَ ٱللَّهُ غُرَابٗا يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ
يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ
أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ أَخِيۚ
فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ ٣١
مِنۡ أَجۡلِ ذَٰلِكَۛ كَتَبۡنَا عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنَّهُۥ مَن
قَتَلَ نَفۡسَۢا بِغَيۡرِ نَفۡسٍ أَوۡ فَسَادٖ فِي ٱلۡأَرۡضِ فَكَأَنَّمَا
قَتَلَ ٱلنَّاسَ جَمِيعٗاۚ وَمَنۡ أَحۡيَاهَا فَكَأَنَّمَآ أَحۡيَا ٱلنَّاسَ
جَمِيعٗاۚ وَلَقَدۡ جَآءَتۡهُمۡ رُسُلُنَا بِٱلۡبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرٗا
مِّنۡهُم بَعۡدَ ذَٰلِكَ فِي ٱلۡأَرۡضِ لَمُسۡرِفُونَ ٣٢
إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسۡعَوۡنَ
فِي ٱلۡأَرۡضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوۡ يُصَلَّبُوٓاْ أَوۡ تُقَطَّعَ
أَيۡدِيهِمۡ وَأَرۡجُلُهُم مِّنۡ خِلَٰفٍ أَوۡ يُنفَوۡاْ مِنَ ٱلۡأَرۡضِۚ
ذَٰلِكَ لَهُمۡ خِزۡيٞ فِي ٱلدُّنۡيَاۖ وَلَهُمۡ فِي ٱلۡأٓخِرَةِ عَذَابٌ
عَظِيمٌ ٣٣
إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبۡلِ أَن تَقۡدِرُواْ عَلَيۡهِمۡۖ فَٱعۡلَمُوٓاْ
أَنَّ ٱللَّهَ غَفُورٞ رَّحِيمٞ ٣٤
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبۡتَغُوٓاْ إِلَيۡهِ ٱلۡوَسِيلَةَ
وَجَٰهِدُواْ فِي سَبِيلِهِۦ لَعَلَّكُمۡ تُفۡلِحُونَ ٣٥

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
مَا تُقُبِّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

36. As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.

يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ
مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾

37. They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا
كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾

38. As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣٩﴾

39. But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

40. Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ
فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ
تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ الَّذِينَ هَادُوا ۛ سَمَّاعُونَ
لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ
الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ
هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَاحْذَرُوا ۚ وَمَن يُرِدِ
اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۚ
أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ
لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٤١﴾

41. O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

مع الوقف الاول اجوز ١٢

42. Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad), judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ۭ فَاِنْ جَاۗءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ وَاِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَيْـــًٔا ۭ وَاِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ بِالْقِسْطِ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٤٢

43. How come they unto thee for judgement when they have the Torah, wherein Allah hath delivered judgement (for them)? Yet even after that they turn away. Such (folk) are not believers.

وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ۭ وَمَآ اُولٰۗىِٕكَ بِالْمُؤْمِنِيْنَ ۝٤٣

44. Lo! We did reveal the Torah, wherein is guidance and a light, by which the Prophets who surrendered (unto Allah) judged the Jews and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And barter not My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.

اِنَّآ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوْا وَالرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا عَلَيْهِ شُهَدَاۗءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۭ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰۗىِٕكَ هُمُ الْكٰفِرُوْنَ ۝٤٤

45. And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.

وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنَ بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ وَالْجُرُوْحَ قِصَاصٌ ۭ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ كَفَّارَةٌ لَّهٗ ۭ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ۝٤٥

46. And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah—a guidance and an admonition unto those who ward off (evil).

وَقَفَّيْنَا عَلٰٓي اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۡ وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ وَّمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝٤٦

47. Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed; such are evil-livers.

وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

48. And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

49. So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers.

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

50. Is it a judgement of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgement to a people who have certainty (in their belief)?

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾ ع ١١

51. O ye who believe! Take not the Jews and Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۘ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

52. And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent of their secret thoughts.

فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَادِمِينَ ﴿٥٢﴾

53. Then will the believers say (unto the people of the Scripture): Are these they who swore by Allah their most binding oath that they were surely with you? Their works have failed, and they have become the losers.

54. O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.

55. Your friend can be only Allah; and His messenger and those who believe, who establish worship and pay the poor-due, and bow down (in prayer).

56. And whoso taketh Allah and His messenger and those who believe for friend (will know that), lo! the party of Allah, they are the victorious.

57. O ye who believe! Choose not for friends such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers.

58. And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.

59. Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?

60. Shall I tell thee of a worse (case) than theirs for retribution with Allah? Worse (is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen! Worse is he of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road.

وَيَقُولُ الَّذِينَ اٰمَنُوٓا اَهٰٓؤُلَآءِ الَّذِينَ اَقْسَمُوا بِاللّٰهِ جَهْدَ
اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ۭ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوا خٰسِرِيْنَ ۝٥٣ الثلثة
يٰٓاَيُّهَا الَّذِينَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ
يَاْتِي اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَي الْمُؤْمِنِيْنَ
اَعِزَّةٍ عَلَي الْكٰفِرِيْنَ يُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَ
لَا يَخَافُوْنَ لَوْمَةَ لَاۗىِٕمٍ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ
مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝٥٤
اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ
الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ۝٥٥
وَمَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ
اللّٰهِ هُمُ الْغٰلِبُوْنَ ۝٥٦ ع ١٣
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ
هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ
الْكُفَّارَ اَوْلِيَاۗءَ ۚ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٥٧
وَاِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّلَعِبًا ۭ
ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ۝٥٨
قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَ
مَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ مِنْ قَبْلُ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ۝٥٩
قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ ۭ
مَنْ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ
وَالْخَنَازِيْرَ وَعَبَدَ الطَّاغُوْتَ ۭ اُولٰۗىِٕكَ شَرٌّ مَّكَانًا
وَّاَضَلُّ عَنْ سَوَاۗءِ السَّبِيْلِ ۝٦٠

وَإِذَا جَآءُوكُمْ قَالُوٓا اٰمَنَّا وَقَدْ دَّخَلُوا بِالْكُفْرِ وَهُمْ قَدْ
خَرَجُوا بِهٖ ۭ وَاللّٰهُ اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ﴿٦١﴾

61. When they come unto you (Muslims), they say: We believe; but they came in in unbelief and they went out in the same; and Allah knoweth best what they were hiding.

وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِي الْاِثْمِ وَالْعُدْوَانِ
وَاَكْلِهِمُ السُّحْتَ ۭ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿٦٢﴾

62. And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.

لَوْلَا يَنْهٰىهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ
وَاَكْلِهِمُ السُّحْتَ ۭ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿٦٣﴾

63. Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.

وَقَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ۭ غُلَّتْ اَيْدِيْهِمْ وَ
لُعِنُوْا بِمَا قَالُوْا ۘ بَلْ يَدٰهُ مَبْسُوْطَتٰنِ ۙ يُنْفِقُ كَيْفَ
يَشَاۗءُ ۭ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ
رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۭ وَاَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ
الْبَغْضَاۗءَ اِلٰى يَوْمِ الْقِيٰمَةِ ۭ كُلَّمَآ اَوْقَدُوْا نَارًا
لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِي الْاَرْضِ فَسَادًا ۭ
وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿٦٤﴾

64. The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.

وَلَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ
سَيِّاٰتِهِمْ وَلَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ ﴿٦٥﴾

65. If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight.

وَلَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ
اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
اَرْجُلِهِمْ ۭ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ۭ وَكَثِيْرٌ مِّنْهُمْ سَاۗءَ
مَا يَعْمَلُوْنَ ﴿٦٦﴾ ع ٩ ١٣

66. If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ۭ وَاِنْ
لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ۭ وَاللّٰهُ يَعْصِمُكَ مِنَ
النَّاسِ ۭ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿٦٧﴾

67. O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou will not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.

68. Say: O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ۭ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ فَلَا تَاْسَ عَلَي الْقَوْمِ الْكٰفِرِيْنَ ۝٦٨

69. Lo! those who believe, and those who are Jews, and Sabaeans, and Christians —whosoever believeth in Allah and the Last Day and doth right—there shall no fear come upon them neither shall they grieve.[1]

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـُٔوْنَ وَالنَّصٰرٰى مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝٦٩

70. We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَاۗءِيْلَ وَاَرْسَلْنَآ اِلَيْهِمْ رُسُلًا ۭ كُلَّمَا جَاۗءَهُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُهُمْ ۙ فَرِيْقًا كَذَّبُوْا وَفَرِيْقًا يَّقْتُلُوْنَ ۝٧٠

71. They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.

وَحَسِبُوْٓا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَصَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا وَصَمُّوْا كَثِيْرٌ مِّنْهُمْ ۭ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ۝٧١

72. They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۭ وَقَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۭ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ۭ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ۝٧٢

73. They surely disbelieve who say: Lo! Allah is the third of three; when there is no God save the One God. If they desist not from so saying a painful doom will fall on those of them who disbelieve.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَمَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ ۭ وَاِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ۝٧٣

74. Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.

اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهٗ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٧٤

[1]Almost identical with Sur. II, v. 62.

75. The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how we make the revelations clear for them, and see how they are turned away!

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِن
قَبْلِهِ الرُّسُلُ ۖ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ
انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّىٰ يُؤْفَكُونَ ﴿٧٥﴾

76. Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا
وَلَا نَفْعًا ۚ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا
تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا
وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٧﴾ ع ١٤

78. Those of the children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَائِيلَ عَلَىٰ لِسَانِ
دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا
يَعْتَدُونَ ﴿٧٨﴾

79. They restrained not one another from the wickedness they did. Verily evil was that they used to do!

كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا
يَفْعَلُونَ ﴿٧٩﴾

80. Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا
قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَ
فِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾

81. If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا
اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ ﴿٨١﴾

82. Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews, and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks,[1] and because they are not proud.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ
آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

[1] *i.e.* persons entirely devoted to the service of God, as were the Muslims.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ
تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

83. When they listen to that which hath been revealed unto the messenger, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَ
نَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

84. How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

85. Allah hath rewarded them for that their saying—Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ ﴿٨٦﴾

86. But those who disbelieve and deny Our revelations, they are owners of hell-fire.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ
وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

87. O ye who believe! Fobid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي
أَنتُم بِهِ مُؤْمِنُونَ ﴿٨٨﴾

88. Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم
بِمَا عَقَّدتُّمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ
مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ
رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةُ
أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

89. Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ
وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

90. O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.

91. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

92. Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

93. There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾ ع ١٢ ٢

94. O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

95. O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾

96. To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾

97. Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ
وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَآئِدَ ذٰلِكَ لِتَعْلَمُوْٓا
اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَ
اَنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٩٧﴾

98. Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.

اِعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَاَنَّ اللّٰهَ غَفُوْرٌ
رَّحِيْمٌ ﴿٩٨﴾

99. The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ۗ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ
وَمَا تَكْتُمُوْنَ ﴿٩٩﴾

100. Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.

قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ
كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ يٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ
تُفْلِحُوْنَ ﴿١٠٠﴾ ع ١٢ ٣

101. O ye who believe! Ask not of things which, if they were made known unto you, would trouble you; but if ye ask of them when the Qur'ān is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ
لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ
تُبْدَ لَكُمْ ۭ عَفَا اللّٰهُ عَنْهَا ۗ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿١٠١﴾

102. A folk before you asked (for such disclosures) and then disbelieved therein.

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا
كٰفِرِيْنَ ﴿١٠٢﴾

103. Allah hath not appointed anything in the nature of a *Bāḥirah* or a *Sā'ibah* or a *Waṣilah* or a *Hami*,[1] but those who disbelieve invent a lie against Allah. Most of them have no sense.

مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ وَّلَا وَصِيْلَةٍ
وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ
الْكَذِبَ ۭ وَاَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿١٠٣﴾

104. And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! even though their fathers had no knowledge whatsoever, and no guidance?

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَاِلَى
الرَّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ۭ اَوَلَوْ
كَانَ اٰبَآؤُهُمْ لَا يَعْلَمُوْنَ شَيْـًٔا وَّلَا يَهْتَدُوْنَ ﴿١٠٤﴾

[1]Different classes of cattle liberated in honour of idols and reverenced by the pagan Arabs.

105. O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيۡكُمۡ أَنفُسَكُمۡۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهۡتَدَيۡتُمۡۚ إِلَى ٱللَّهِ مَرۡجِعُكُمۡ جَمِيعٗا فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ ١٠٥

106. O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest—two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ شَهَٰدَةُ بَيۡنِكُمۡ إِذَا حَضَرَ أَحَدَكُمُ ٱلۡمَوۡتُ حِينَ ٱلۡوَصِيَّةِ ٱثۡنَانِ ذَوَا عَدۡلٖ مِّنكُمۡ أَوۡ ءَاخَرَانِ مِنۡ غَيۡرِكُمۡ إِنۡ أَنتُمۡ ضَرَبۡتُمۡ فِي ٱلۡأَرۡضِ فَأَصَٰبَتۡكُم مُّصِيبَةُ ٱلۡمَوۡتِۚ تَحۡبِسُونَهُمَا مِنۢ بَعۡدِ ٱلصَّلَوٰةِ فَيُقۡسِمَانِ بِٱللَّهِ إِنِ ٱرۡتَبۡتُمۡ لَا نَشۡتَرِي بِهِۦ ثَمَنٗا وَلَوۡ كَانَ ذَا قُرۡبَىٰ وَلَا نَكۡتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذٗا لَّمِنَ ٱلۡأٓثِمِينَ ١٠٦

107. But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for then indeed we should be of the evil-doers.

فَإِنۡ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسۡتَحَقَّآ إِثۡمٗا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسۡتَحَقَّ عَلَيۡهِمُ ٱلۡأَوۡلَيَٰنِ فَيُقۡسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَا أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعۡتَدَيۡنَآ إِنَّآ إِذٗا لَّمِنَ ٱلظَّٰلِمِينَ ١٠٧

108. Thus it is more likely that they will bear true witness or fear that after their oath the oath (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.

ذَٰلِكَ أَدۡنَىٰٓ أَن يَأۡتُواْ بِٱلشَّهَٰدَةِ عَلَىٰ وَجۡهِهَآ أَوۡ يَخَافُوٓاْ أَن تُرَدَّ أَيۡمَٰنُۢ بَعۡدَ أَيۡمَٰنِهِمۡۗ وَٱتَّقُواْ ٱللَّهَ وَٱسۡمَعُواْۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ١٠٨ ع

109. In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden.

يَوۡمَ يَجۡمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبۡتُمۡۖ قَالُواْ لَا عِلۡمَ لَنَآۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلۡغُيُوبِ ١٠٩

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ
وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ
النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَ
الْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ
تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ
عَنكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا
مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١١٠﴾

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي
قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ يٰعِيسَى ابْنَ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِن كُنتُم مُّؤْمِنِينَ ﴿١١٢﴾

قَالُوا نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ
أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنزِلْ عَلَيْنَا مَائِدَةً
مِّنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِّنكَ وَارْزُقْنَا وَأَنتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكْفُرْ بَعْدُ
مِنكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا
مِّنَ الْعَالَمِينَ ﴿١١٥﴾

110. When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou speakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead, by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

111. And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered[1] (unto Thee).

112. When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers.

113. (They said): We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.

114. Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.

115. Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.

[1]Or "are Muslims."

وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ
لِلنَّاسِ اتَّخِذُوْنِيْ وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ؕ قَالَ
سُبْحٰنَكَ مَا يَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ بِحَقٍّ ؕ اِنْ
كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ
اَعْلَمُ مَا فِيْ نَفْسِكَ ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿١١٦﴾
مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِيْ بِهٖٓ اَنِ اعْبُدُوا اللّٰهَ
رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ
فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ؕ
وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿١١٧﴾
اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ
فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١١٨﴾
قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ
لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ
الْفَوْزُ الْعَظِيْمُ ﴿١١٩﴾
لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ؕ وَ
هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٢٠﴾ ع

116. And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy mind. Lo! Thou, only Thou art the Knower of Things Hidden.

117. I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things.

118. If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou art the Mighty, the Wise.

119. Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.

120. Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.

SURAH VI

Cattle

Al-An'am "Cattle," takes its name from a word in v. 137, repeated in vv. 139, 140, where cattle are mentioned in connection with superstitious practices condemned by Al-Islam.

With the possible exception of nine verses, which some authorities—*e.g.* Ibn Salamah—ascribe to the Madinah period, the whole of this Surah belongs to the year before the Hijrah. It is related, on the authority of Ibn 'Abbas, that it was revealed in a single visitation. It is placed here on account of the subject, vindication of the Divine Unity, which fitly follows, on the subjects of the previous Surahs. The note of certain triumph is remarkable in the circumstances of its revelation, when the Prophet, after thirteen years of effort, saw himself obliged to flee from Mecca and seek help from strangers.

A late Meccan Surah.

CATTLE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.

2. He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!

3. He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.

4. Never came there unto them a revelation of the revelations of Allah but they did turn away from it.

5. And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.

6. See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet We destroyed them for their sins, and created after them another generation.

7. Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.

8. They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).

اٰيَاتُهَا ١٦٥ ٦ سُوْرَةُ الْاَنْعَامِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۖ ثُمَّ الَّذِيْنَ كَفَرُوْا
بِرَبِّهِمْ يَعْدِلُوْنَ ۝١

هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ طِيْنٍ ثُمَّ قَضٰٓى اَجَلًا ۭ وَ
اَجَلٌ مُّسَمًّى عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ۝٢

وَهُوَ اللّٰهُ فِي السَّمٰوٰتِ وَفِي الْاَرْضِ ۭ يَعْلَمُ سِرَّكُمْ
وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُوْنَ ۝٣

وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا
عَنْهَا مُعْرِضِيْنَ ۝٤

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَاۗءَهُمْ فَسَوْفَ يَاْتِيْهِمْ
اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٥

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنّٰهُمْ
فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَاَرْسَلْنَا السَّمَاۗءَ عَلَيْهِمْ
مِّدْرَارًا ۡ وَّجَعَلْنَا الْاَنْهٰرَ تَجْرِيْ مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ
بِذُنُوْبِهِمْ وَاَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ۝٦

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ
لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝٧

وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ۭ وَلَوْ اَنْزَلْنَا مَلَكًا
لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ۝٨

وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ⑨

9. Had We appointed an angel (Our messenger), We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ⑩ ع ١

10. Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.

قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ⑪

11. Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلْ لِّلّٰهِ ؕ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ⑫

12. Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to a Day whereof there is no doubt. Those who ruin their own souls will not believe.

وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ؕ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ⑬

13. Unto Him belongeth whatsoever resteth in the night and the day. He is Hearer, the Knower.

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ؕ قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ⑭

14. Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ⑮

15. Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.

مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهٗ ؕ وَذٰلِكَ الْفَوْزُ الْمُبِيْنُ ⑯

16. He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ؕ وَاِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ⑰

17. If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ⑱

18. He is the Omnipotent over His slaves, and He is the Wise, the Knower.

19. Say, (O Muhammad): What thing is of most weight in testimony? Say: Allah is witness between you and me. And this Qur'ān hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are Gods beside Allah? Say: I bear no such witness. Say: He is only One God. Lo! I am innocent of that which ye associate (with Him).

قُلْ اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً ۭ قُلِ اللّٰهُ ۣ شَهِيْدٌۢ
بَيْنِيْ وَبَيْنَكُمْ ۣ وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ
بِهٖ وَمَنْۢ بَلَغَ ۭ اَىِٕنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً
اُخْرٰى ۭ قُلْ لَّآ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ
اِنَّنِيْ بَرِيْۗءٌ مِّمَّا تُشْرِكُوْنَ ۝١٩

20. Those unto whom We gave the Scripture recognise (this Revelation) as they recognise their sons. Those who ruin their own souls will not believe.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ
اَبْنَاۗءَهُمْ ۘ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝٢٠

21. Who doth greater wrong than he who inventeth a lie against Allah and denieth His revelations? Lo! the wrong-doers will not be successful.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَي اللّٰهِ كَذِبًا اَوْ كَذَّبَ
بِاٰيٰتِهٖ ۭ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝٢١

22. And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?

وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْٓا
اَيْنَ شُرَكَاۗؤُكُمُ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ۝٢٢

23. Then will they have no contention save that they will say, By Allah, our Lord, we never were idolaters.

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّآ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ۝٢٣

24. See how they lie against themselves, and (how) the thing which they devised hath failed them!

اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ ۭ وَضَلَّ عَنْهُمْ مَّا كَانُوْا
يَفْتَرُوْنَ ۝٢٤

25. Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.

وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰي قُلُوْبِهِمْ
اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِنْ يَّرَوْا كُلَّ
اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۭ حَتّٰٓى اِذَا جَاۗءُوْكَ يُجَادِلُوْنَكَ
يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝٢٥

26. And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْــَٔوْنَ عَنْهُ ۚ وَاِنْ يُّهْلِكُوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝٢٦

27. If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!

وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَي النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَلَا
نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝٢٧

28. Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.

29. And they say: There is naught save our life of the world, and we shall not be raised (again).

30. If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say; yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.

31. They indeed are losers who deny their meeting with Allah until, when the hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!

32. Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?

33. We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.

34. Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).

35. And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)!--If Allah willed, He could have brought them all together to the guidance—So be not thou among the foolish ones.

بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ۭ وَلَوْ رُدُّوْا
لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿٢٨﴾
وَقَالُوْٓا اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
بِمَبْعُوْثِيْنَ ﴿٢٩﴾
وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلٰي رَبِّهِمْ ۭ قَالَ اَلَيْسَ هٰذَا
بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ فَذُوْقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٠﴾ ع ٣ ٩
قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَاۗءِ اللّٰهِ ۭ حَتّٰٓى اِذَا جَاۗءَتْهُمُ
السَّاعَةُ بَغْتَةً قَالُوْا يٰحَسْرَتَنَا عَلٰي مَا فَرَّطْنَا فِيْهَا ۙ
وَهُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰي ظُهُوْرِهِمْ ۭ اَلَا سَاۗءَ مَا
يَزِرُوْنَ ﴿٣١﴾
وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ۭ وَلَلدَّارُ الْاٰخِرَةُ
خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۭ اَفَلَا تَعْقِلُوْنَ ﴿٣٢﴾
قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِيْ يَقُوْلُوْنَ فَاِنَّهُمْ لَا
يُكَذِّبُوْنَكَ وَلٰكِنَّ الظّٰلِمِيْنَ بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٣٣﴾
وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا عَلٰي مَا
كُذِّبُوْا وَاُوْذُوْا حَتّٰٓى اَتٰىهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمٰتِ
اللّٰهِ ۚ وَلَقَدْ جَاۗءَكَ مِنْ نَّبَاِي الْمُرْسَلِيْنَ ﴿٣٤﴾
وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ
اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ سُلَّمًا فِي السَّمَاۗءِ
فَتَاْتِيَهُمْ بِاٰيَةٍ ۭ وَلَوْ شَاۗءَ اللّٰهُ لَجَمَعَهُمْ عَلَى
الْهُدٰى فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ﴿٣٥﴾

36. Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.

اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ وَالْمَوْتٰى يَبْعَثُهُمُ
اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ﴿٣٦﴾

37. They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.

وَقَالُوْا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ
قَادِرٌ عَلٰٓى اَنْ يُّنَزِّلَ اٰيَةً وَّلٰكِنَّ اَكْثَرَهُمْ لَا
يَعْلَمُوْنَ ﴿٣٧﴾

38. There is not an animal in the earth nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.

وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ
اِلَّآ اُمَمٌ اَمْثَالُكُمْ ؕ مَا فَرَّطْنَا فِى الْكِتٰبِ مِنْ شَىْءٍ
ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ﴿٣٨﴾

39. Those who deny our revelations are deaf and dumb in darkness. Whom Allah will He sendeth astray, and whom He will He placeth on a straight path.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ فِى الظُّلُمٰتِ ؕ
مَنْ يَّشَاِ اللّٰهُ يُضْلِلْهُ ؕ وَمَنْ يَّشَاْ يَجْعَلْهُ عَلٰى صِرَاطٍ
مُّسْتَقِيْمٍ ﴿٣٩﴾

40. Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, calling upon other than Allah? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ
اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٠﴾

41. Nay, but unto Him ye call, and He removeth that because of which ye call unto Him. If He will, and ye forget whatever partners ye ascribed unto Him.

بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ
وَتَنْسَوْنَ مَا تُشْرِكُوْنَ ﴿٤١﴾ ع ٤ ١١ ١٠

42. We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.

وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ
وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ ﴿٤٢﴾

43. If only, when our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!

فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ
وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ ﴿٤٣﴾

44. Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ
شَىْءٍ ؕ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً
فَاِذَا هُمْ مُّبْلِسُوْنَ ﴿٤٤﴾

وقف غفران وقف منزل عند البعض على يسمعون

45. So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۚ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿٤٥﴾

46. Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, who is the God who could restore it to you save Allah? See how We display the revelations unto them? Yet still they turn away.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَ
خَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ انْظُرْ
كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

47. Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ
جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾

48. We send not the messengers save as bearers of good news and warners. Whoso believeth and doth right, there shall no fear come upon them neither shall they grieve.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۚ
فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٤٨﴾

49. But as for those who deny Our revelations, torment will afflict them for that they used to disobey.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا
كَانُوا يَفْسُقُونَ ﴿٤٩﴾

50. Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا
أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۖ إِنْ أَتَّبِعُ
إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَ
الْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ ع ١١

51. Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting friend nor intercessor beside Him, that they may ward off (evil).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

52. Repel not those who call upon their Lord at morn and evening, seeking His countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ ۚ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ
فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾

53. And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah best aware of the thanksgivers?

54. And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that, whoso of you doth evil and repenteth afterward thereof and doeth right, (for him) lo! Allah is Forgiving, Merciful.

55. Thus do We expound the revelations that the way of the unrighteous may be manifest.

56. Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

57. Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.

58. Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is best aware of the wrong-doers.

59. And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear Record.

60. He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.

وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ
اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ۭ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿٥٣﴾
وَاِذَا جَاۗءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ
عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰي نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ
عَمِلَ مِنْكُمْ سُوْۗءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ
وَاَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿٥٤﴾
وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿٥٥﴾ ع ٦ ١٢
قُلْ اِنِّىْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ
دُوْنِ اللّٰهِ ۭ قُلْ لَّآ اَتَّبِعُ اَهْوَاۗءَكُمْ ۙ قَدْ ضَلَلْتُ اِذًا
وَّمَآ اَنَا مِنَ الْمُهْتَدِيْنَ ﴿٥٦﴾
قُلْ اِنِّىْ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّيْ وَكَذَّبْتُمْ بِهٖ ۭ مَا عِنْدِيْ
مَا تَسْتَعْجِلُوْنَ بِهٖ ۭ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ۭ يَقُصُّ الْحَقَّ
وَهُوَ خَيْرُ الْفٰصِلِيْنَ ﴿٥٧﴾
قُلْ لَّوْ اَنَّ عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِيَ الْاَمْرُ
بَيْنِيْ وَبَيْنَكُمْ ۭ وَاللّٰهُ اَعْلَمُ بِالظّٰلِمِيْنَ ﴿٥٨﴾
وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ۭ وَيَعْلَمُ
مَا فِي الْبَرِّ وَالْبَحْرِ ۭ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا
وَلَا حَبَّةٍ فِيْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ
اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٥٩﴾
وَهُوَ الَّذِيْ يَتَوَفّٰىكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيْهِ لِيُقْضٰٓى اَجَلٌ مُّسَمًّى ۚ ثُمَّ
اِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٦٠﴾ ع ٧ ١٢

61. He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers[1] receive him, and they neglect not.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ؕ حَتّٰۤى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ ﴿٦١﴾

62. Then are they restored unto Allah, their Lord, the Just. Surely His is the judgement. And He is the most swift of reckoners.

ثُمَّ رُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ الْحُكْمُ ۫ وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ﴿٦٢﴾

63. Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.

قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّخُفْيَةً ۚ لَئِنْ اَنْجٰىنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿٦٣﴾

64. Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ﴿٦٤﴾

65. Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.

قُلْ هُوَ الْقَادِرُ عَلٰۤى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

66. Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ؕ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ﴿٦٦﴾

67. For every announcement there is a term, and ye will come to know.

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّسَوْفَ تَعْلَمُوْنَ ﴿٦٧﴾

68. And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.

وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْۤ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٦٨﴾

69. Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).

وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ﴿٦٩﴾

[1] *i.e.* angels. The same word *rusul* is used for angels and for prophets.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ
الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ بِهٖٓ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ
لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّلَا شَفِيْعٌ وَاِنْ تَعْدِلْ
كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ۭ اُولٰۗىِٕكَ الَّذِيْنَ اُبْسِلُوْا
بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ
اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ۝٧٠ ع ٨ ١٤

70. And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no friend nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.

قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَنُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِي
اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِي الْاَرْضِ حَيْرَانَ ۡ لَهٗٓ
اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ۭ قُلْ اِنَّ
هُدَى اللّٰهِ هُوَ الْهُدٰى ۭ وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ
الْعٰلَمِيْنَ ۝٧١

71. Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,

وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ۭ وَهُوَ الَّذِيْٓ اِلَيْهِ
تُحْشَرُوْنَ ۝٧٢

72. And to establish worship and ward off (evil), and He it is unto Whom ye will be gathered.

وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۭ وَ
يَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۘ قَوْلُهُ الْحَقُّ ۭ وَلَهُ
الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ ۭ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۭ
وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝٧٣

73. He it is Who created the heavens and the earth in truth. In that day when He saith: Be! it is. His word is the truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the invisible and the visible, He is the Wise, the Aware.

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا
اٰلِهَةً ۚ اِنِّىْٓ اَرٰىكَ وَقَوْمَكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝٧٤

74. (Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.

وَكَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ
وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ۝٧٥

75. Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:

76. When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ
فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ ﴿٧٦﴾

77. And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.

فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَئِنْ
لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿٧٧﴾

78. And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَآ اَكْبَرُ ۚ فَلَمَّآ
اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿٧٨﴾

79. Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ
حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٧٩﴾

80. His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set beside Him unless my Lord willeth. My Lord includeth all things in His knowledge. Will ye not then remember?

وَحَآجَّهٗ قَوْمُهٗ ۚ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ۚ
وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا ۚ
وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ۚ اَفَلَا تَتَذَكَّرُوْنَ ﴿٨٠﴾

81. How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.

وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ
بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ۚ فَاَيُّ الْفَرِيْقَيْنِ
اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨١﴾

82. Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ
لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ﴿٨٢﴾

83. That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.

وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ۚ نَرْفَعُ
دَرَجٰتٍ مَّنْ نَّشَآءُ ۚ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿٨٣﴾

84. And We bestowed upon him Isaac and Jacob: each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوْحًا
هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ وَسُلَيْمٰنَ
وَاَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ۚ وَكَذٰلِكَ
نَجْزِي الْمُحْسِنِيْنَ ﴿٨٤﴾

وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ۭ كُلٌّ مِّنَ الصّٰلِحِيْنَ ﴿٨٥﴾

وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ۭ وَكُلًّا فَضَّلْنَا

عَلَى الْعٰلَمِيْنَ ﴿٨٦﴾

وَمِنْ اٰبَاۗىِٕهِمْ وَذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ ۚ وَاجْتَبَيْنٰهُمْ

وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٨٧﴾

ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ ۭ

وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ﴿٨٨﴾

اُولٰۗىِٕكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ

فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَاۗءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا

بِهَا بِكٰفِرِيْنَ ﴿٨٩﴾

اُولٰۗىِٕكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ ۭ قُلْ لَّآ

اَسْـَٔـلُكُمْ عَلَيْهِ اَجْرًا ۭ اِنْ هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ ﴿٩٠﴾ ع ١٦

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ اَنْزَلَ اللّٰهُ

عَلٰي بَشَرٍ مِّنْ شَيْءٍ ۭ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِيْ

جَاۗءَ بِهٖ مُوْسٰى نُوْرًا وَّهُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ

قَرَاطِيْسَ تُبْدُوْنَهَا وَتُخْفُوْنَ كَثِيْرًا ۚ وَعُلِّمْتُمْ مَّا لَمْ

تَعْلَمُوْٓا اَنْتُمْ وَلَآ اٰبَاۗؤُكُمْ ۭ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِيْ

خَوْضِهِمْ يَلْعَبُوْنَ ﴿٩١﴾

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِيْ بَيْنَ

يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا ۭ وَالَّذِيْنَ

يُؤْمِنُوْنَ بِالْاٰخِرَةِ يُؤْمِنُوْنَ بِهٖ وَهُمْ عَلٰي

صَلَاتِهِمْ يُحَافِظُوْنَ ﴿٩٢﴾

85. And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.

86. And Ishmael and Elisha and Jonah and Lot. Each one of them did We prefer above (Our) creatures,

87. With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a Straight path.

88. Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.

89. Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.

90. Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.

91. And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and by which ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.

92. And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages[1] and those around her. These who believe in the Hereafter believe herein, and they are careful of their worship.

[1] *i.e.* Mecca.

93. Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out, saying: Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and scorned His portents.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا أَوْ قَالَ
أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَّمَنْ قَالَ سَأُنْزِلُ
مِثْلَ مَا أَنْزَلَ اللّٰهُ ۗ وَلَوْ تَرٰى إِذِ الظّٰلِمُونَ فِي غَمَرٰتِ
الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوٓا أَيْدِيهِمْ ۚ أَخْرِجُوٓا
أَنْفُسَكُمُ ۖ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ
تَقُولُونَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهِ
تَسْتَكْبِرُونَ ﴿٩٣﴾

94. Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.

وَلَقَدْ جِئْتُمُونَا فُرَادٰى كَمَا خَلَقْنٰكُمْ أَوَّلَ مَرَّةٍ
وَّتَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُورِكُمْ ۚ وَمَا نَرٰى
مَعَكُمْ شُفَعَآءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ
شُرَكٰٓؤُا ۚ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا
كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾ ع ١١ ١٧

95. Lo! Allah (it is) who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

إِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۖ يُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ ذٰلِكُمُ
اللّٰهُ فَأَنّٰى تُؤْفَكُونَ ﴿٩٥﴾

96. He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.

فَالِقُ الْإِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَ
الْقَمَرَ حُسْبَانًا ۚ ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

97. And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed our revelations for a people who have knowledge.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي
ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ
يَّعْلَمُونَ ﴿٩٧﴾

98. And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ
وَّمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُونَ ﴿٩٨﴾

99. He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind. We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches, and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.

وَهُوَ الَّذِيٓ أَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ
نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا
وَغَيْرَ مُتَشَٰبِهٍ ۗ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ
إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾

100. Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and high exalted above (all) that they ascribe (unto Him)!

وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا۟ لَهُۥ
بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا
يَصِفُونَ ﴿١٠٠﴾ ع ١٢ ١٨

101. The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ
تَكُن لَّهُۥ صَٰحِبَةٌ ۖ وَخَلَقَ كُلَّ شَىْءٍ ۖ وَهُوَ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿١٠١﴾

102. Such is Allah, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things.

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ
فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ﴿١٠٢﴾

103. Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ
ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾

104. Proofs have come unto you from your Lord so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.

قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَ
مَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ﴿١٠٤﴾

105. Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.

وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ
لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾

106. Follow that which is inspired in thee from thy Lord; there is no God save Him; and turn away from the idolaters.

ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَ
أَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿١٠٦﴾

107. Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.

وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا ۭ وَمَا جَعَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ١٠٧

108. Revile, not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۭ كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۠ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ١٠٨

109. And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say: Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَىِٕنْ جَاۗءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ۭ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ۭ وَمَا يُشْعِرُكُمْ ۙ اَنَّهَآ اِذَا جَاۗءَتْ لَا يُؤْمِنُوْنَ ١٠٩

110. We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.

وَنُقَلِّبُ اَفْـِٕدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ١١٠ ع ١٣ ع ١٩

111. And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.

وَلَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰۗىِٕكَةَ وَكَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا اِلَّآ اَنْ يَّشَاۗءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ١١١

112. Thus have We appointed unto every Prophet an adversary—devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising;

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ۭ وَلَوْ شَاۗءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ١١٢

113. That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.

وَلِتَصْغٰٓى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا مَا هُمْ مُّقْتَرِفُوْنَ ١١٣

114. Shall I seek other than Allah for judge, when He it is who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.

اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّهُوَ الَّذِيْٓ اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ۭ وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ١١٤

115. Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿١١٥﴾

116. If thou obeyedst most of those on earth they would mislead thee far from Allah's way, They follow naught but an opinion, and they do but guess.

وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِي الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ۭ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿١١٦﴾

117. Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.

اِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١١٧﴾

118. Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿١١٨﴾

119. How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you, unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is best aware of the transgressors.

وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ ۭ وَاِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَاۗىِٕهِمْ بِغَيْرِ عِلْمٍ ۭ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ﴿١١٩﴾

120. Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ ۭ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ ﴿١٢٠﴾

121. And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.

وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهٗ لَفِسْقٌ ۭ وَاِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰۗىِٕهِمْ لِيُجَادِلُوْكُمْ ۚ وَاِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ ﴿١٢١﴾ ع ١٤

122. Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fair-seeming for the disbelievers.

اَوَمَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَجَعَلْنَا لَهٗ نُوْرًا يَّمْشِيْ بِهٖ فِي النَّاسِ كَمَنْ مَّثَلُهٗ فِي الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۭ كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢٢﴾

وَكَذٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۚ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

123. And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.

وَإِذَا جَآءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ أُوتِيَ رُسُلُ اللَّهِ ۘ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

124. And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَآءِ ۚ كَذٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

125. And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender,[1] and whomsoever it is His will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.

وَهٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

126. This is the path of thy Lord, a Straight path. We have detailed Our revelations for a people who take heed.

لَهُمْ دَارُ السَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾

127. For them is the abode of Peace with their Lord. He will be their Protecting Friend because of what they used to do.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ۚ يَٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا الَّذِيٓ أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

128. In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.

وَكَذٰلِكَ نُوَلِّي بَعْضَ الظَّٰلِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ ع ١٥ ٢

129. Thus We let some of the wrongdoers have power over others because of what they are wont to earn.

[1] Al-Islam.

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ
قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا
وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿١٣٠﴾

130. O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ
اَهْلُهَا غٰفِلُوْنَ ﴿١٣١﴾

131. This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).

وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا يَعْمَلُوْنَ ﴿١٣٢﴾

132. For all there will be ranks from what they did. Thy Lord is not unaware of what they do.

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ
وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ
مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ﴿١٣٣﴾

133. Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ بِمُعْجِزِيْنَ ﴿١٣٤﴾

134. Lo! that which ye are promised will surely come to pass, and ye cannot escape.

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ فَسَوْفَ
تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا
يُفْلِحُ الظّٰلِمُوْنَ ﴿١٣٥﴾

135. Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrongdoers will not be successful.

وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا
فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ
لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ
يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿١٣٦﴾

136. They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" —in their make-believe—"and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ؕ وَ
لَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿١٣٧﴾

137. Thus have there (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.

وَقَالُوا هٰذِهٖٓ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَآ اِلَّا
مَنْ نَّشَآءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ
لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ۭ سَيَجْزِيْهِمْ
بِمَا كَانُوْا يَفْتَرُوْنَ ﴿١٣٨﴾

138. And they say: Such cattle and crops are forbidden. No one is to eat of them save whom We will—in their make-believe—cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.

وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا
وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ
شُرَكَآءُ ۭ سَيَجْزِيْهِمْ وَصْفَهُمْ ۭ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿١٣٩﴾

139. And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him).[1] Lo, He is Wise, Aware.

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ
وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ۭ قَدْ ضَلُّوْا
وَمَا كَانُوْا مُهْتَدِيْنَ ﴿١٤٠﴾ ع ١٦ ٣٢

140. They are losers who besottedly have slain their children without knowledge,[2] and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.

وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ
وَّالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ
مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ۭ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ
وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۡ وَلَا تُسْرِفُوْا ۭ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ﴿١٤١﴾ لا

141. He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals:

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا ۭ كُلُوْا مِمَّا رَزَقَكُمُ
اللّٰهُ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ
مُّبِيْنٌ ﴿١٤٢﴾ لا

142. And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.

ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ
اثْنَيْنِ ۭ قُلْ ءٰۗالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا
اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ۭ نَبِّـُٔوْنِيْ بِعِلْمٍ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٤٣﴾ لا

143. Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful:[3]

[1] vv. 138 and 139 refer to customs of the pagan Arabs.
[2] The reference is to the burial alive of female children who were deemed superfluous, and the practice of human sacrifice to idols.
[3] This and the following verses relate to superstitions of the pagan Arabs [illegible]

144. And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.

145 Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof except it be carrion, or blood poured forth, or swine-flesh—for that verily is foul or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! your Lord is Forgiving, Merciful.

146. Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That We awarded them for their rebellion. And lo! We verily are Truthful.

147. So if they give the lie to thee (Muhammad), say, Your Lord is a Lord of all-embracing mercy, and His wrath will never be withdrawn from guilty folk.

148. They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for us? Lo! ye follow naught but an opinion, Lo! ye do but guess.

149. Say—For Allah's is the final argument—Had He willed He could indeed have guided all of you.

وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ
ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ
الْاُنْثَيَيْنِ ۖ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ
النَّاسَ بِغَيْرِ عِلْمٍ ۗ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿١٤٤﴾
قُلْ لَّآ اَجِدُ فِىْ مَآ اُوْحِىَ اِلَىَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗٓ
اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ
فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ
غَيْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤٥﴾
وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِىْ ظُفُرٍ ۚ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُوْمَهُمَآ اِلَّا مَا حَمَلَتْ
ظُهُوْرُهُمَآ اَوِ الْحَوَايَآ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ۗ ذٰلِكَ
جَزَيْنٰهُمْ بِبَغْيِهِمْ ۖ وَاِنَّا لَصٰدِقُوْنَ ﴿١٤٦﴾
فَاِنْ كَذَّبُوْكَ فَقُلْ رَّبُّكُمْ ذُوْ رَحْمَةٍ وَّاسِعَةٍ ۚ وَلَا
يُرَدُّ بَاْسُهٗ عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿١٤٧﴾
سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَآ اَشْرَكْنَا وَلَآ
اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ شَىْءٍ ۗ كَذٰلِكَ كَذَّبَ الَّذِيْنَ
مِنْ قَبْلِهِمْ حَتّٰى ذَاقُوْا بَاْسَنَا ۗ قُلْ هَلْ عِنْدَكُمْ
مِّنْ عِلْمٍ فَتُخْرِجُوْهُ لَنَا ۗ اِنْ تَتَّبِعُوْنَ اِلَّا الظَّنَّ وَ
اِنْ اَنْتُمْ اِلَّا تَخْرُصُوْنَ ﴿١٤٨﴾
قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ
اَجْمَعِيْنَ ﴿١٤٩﴾

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ
حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ
وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا
وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ
يَعْدِلُوْنَ ﴿١٥٠﴾

150. Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And, if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ اَلَّا تُشْرِكُوْا
بِهٖ شَيْـًٔا ۖ وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ
مِّنْ اِمْلَاقٍ ۭ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ۭ ذٰلِكُمْ
وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٥١﴾

151. Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: that ye ascribe nothing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury—We provide for you and for them—and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath commanded you, in order that ye may discern.

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى
يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ ۚ لَا
نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ
كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۭ ذٰلِكُمْ وَصّٰىكُمْ
بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿١٥٢﴾

152. And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We tax not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ
لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٥٣﴾

153. And (He commandeth you, saying): This is My Straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).

ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ اَحْسَنَ
وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً لَّعَلَّهُمْ
بِلِقَآءِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿١٥٤﴾

154. Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.

155. And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.

156. Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;

157. Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and a mercy; and who doeth greater wrong than he who denieth the revelations of Allah and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.

158. Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.

159. Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, who then will tell them what they used to do.

160. Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill deed will be awarded but the like thereof; and they will not be wronged.

161. Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَاتَّقُوْا
لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٥٥﴾
اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى
طَآئِفَتَيْنِ مِنْ قَبْلِنَا وَاِنْ كُنَّا عَنْ دِرَاسَتِهِمْ
لَغٰفِلِيْنَ ﴿١٥٦﴾
اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى
مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَهُدًى وَّ
رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ
عَنْهَا ۗ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا سُوْٓءَ
الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ﴿١٥٧﴾
هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ
رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ۗ يَوْمَ يَاْتِيْ بَعْضُ
اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ
مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوْٓا
اِنَّا مُنْتَظِرُوْنَ ﴿١٥٨﴾
اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ
فِيْ شَيْءٍ ۗ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا
كَانُوْا يَفْعَلُوْنَ ﴿١٥٩﴾
مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ
بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦٠﴾
قُلْ اِنَّنِيْ هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۚ دِيْنًا
قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٦١﴾

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

162. Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

لَا شَرِيكَ لَهُ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ
الْمُسْلِمِينَ ﴿١٦٣﴾

163. He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا
تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ
أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا
كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

164. Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا
آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ
رَّحِيمٌ ﴿١٦٥﴾ ع

165. He it is who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and lo! He is Forgiving, Merciful.

SURAH VII

The Heights

Al-A'raf, "The Heights," takes its name from a word in v. 46, "And on the Heights are men who know them all, by their marks." The best authorities assign the whole of it to about the same period as Surah VI, *i.e.* the Prophet's last year in Mecca, though some consider vv. 163-167 to have been revealed at Al-Madinah. The subject may be said to be the opponents of God's will and purpose, from Satan onward, through the history of Divine Guidance.

A late Meccan Surah.

THE HEIGHTS
Revealed at Mecca

سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Alif. Lām. Mîm. Sād.[1]

الٓمٓصٓ ١

2. (It is) a Scripture that is revealed unto thee (Muhammad)—so let there be no heaviness in thy heart therefrom—that thou mayest warn thereby, and (it is) a Reminder unto believers!

كِتَابٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ٢

3. (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect !

اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ٣

4. How many a township have We destroyed! As a raid by night, or while, they slept at noon. Our terror came unto them.

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ٤

5. No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُم بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٥

6. Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ٦

7. Then verily We shall narrate unto them (the event) with knowledge, for verily We were not absent (when it came to pass).

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ٧

8. The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٨

9. And as for those whose scale is light: those are they who lose their souls because they disbelieved Our revelations.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ٩

10. And We have given you (mankind) power in the earth, and appointed for you therein a livelihood. Little give ye thanks!

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ١٠

11. And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblîs, who was not of those who make prostration.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ١١

[1]See Sur. II, v. 1, footnote.

12. He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblīs) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

13. He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾

14. He said: Reprieve me till the day when they are raised (from the dead).

قَالَ أَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾

15. He said: Lo! thou art of those reprieved.

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

16. He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

17. Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).

ثُمَّ لَآتِيَنَّهُم مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

18. He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾

19. And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.

وَيَا آدَمُ اسْكُنْ أَنتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾

20. Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِن سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

21. And he swore unto them (saying): Lo! I am a sincere adviser unto you.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿٢١﴾

فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا
سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ
الْجَنَّةِ ۭ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا
الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ
مُّبِيْنٌ ﴿٢٢﴾

22. Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?

قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَ
تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٢٣﴾

23. They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى
الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿٢٤﴾

24. He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَمِنْهَا
تُخْرَجُوْنَ ﴿٢٥﴾ ع ٢ ١٥ ٩

25. He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

يٰبَنِىْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِىْ سَوْاٰتِكُمْ
وَرِيْشًا ۭ وَلِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ۭ ذٰلِكَ مِنْ
اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾

26. O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

يٰبَنِىْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ اَخْرَجَ اَبَوَيْكُمْ
مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْاٰتِهِمَا ۭ اِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا
تَرَوْنَهُمْ ۭ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَاۗءَ لِلَّذِيْنَ لَا
يُؤْمِنُوْنَ ﴿٢٧﴾

27. O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.

وَاِذَا فَعَلُوْا فَاحِشَةً قَالُوْا وَجَدْنَا عَلَيْهَآ اٰبَاۗءَنَا
وَاللّٰهُ اَمَرَنَا بِهَا ۭ قُلْ اِنَّ اللّٰهَ لَا يَاْمُرُ بِالْفَحْشَاۗءِ ۭ
اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٢٨﴾

28. And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us, say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?

29. Say: My Lord enjoineth justice. And set your faces, upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

30. A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting friends instead of Allah and deem that they are rightly guided.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمُ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

31. O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾ ع ٣ ١٠

32. Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do We detail Our revelations for people who have knowledge.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

33. Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

34. And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۚ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

35. O Children of Adam! If messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth—there shall no fear come upon them neither shall they grieve.

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۙ فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾

36. But they who deny Our revelations and scorn them—such are rightful owners of the Fire; they will abide therein.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

37. Who doth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers[1] come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ ۖ حَتَّىٰ
إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوا أَيْنَ مَا كُنْتُمْ
تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا
عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

38. He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ
الْجِنِّ وَالْإِنْسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ
أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا ۖ قَالَتْ أُخْرَاهُمْ
لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا
ضِعْفًا مِنَ النَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِنْ لَا
تَعْلَمُونَ ﴿٣٨﴾

39. And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn.

وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ ع ١١

40. Lo! they who deny Our revelations and scorn them, for them the gates of Heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا
تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ
حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ
نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

41. Theirs will be a bed of Hell, and over them coverings (of Hell). Thus do We requite wrong-doers.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَ
كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

42. But (as for) those who believe and do good works—We tax not any soul beyond its scope—Such are rightful owners of the Garden. They abide therein.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا ۖ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا
خَالِدُونَ ﴿٤٢﴾

[1] *i.e.* angels.

43. And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ
الْأَنْهَارُ ۚ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا
كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۚ لَقَدْ جَاءَتْ رُسُلُ
رَبِّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

44. And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allah is on evil-doers,

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا
مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا
نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

45. Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ
وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

46. Between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ
كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۖ
لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

47. And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا
لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾

48. And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?

وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ
قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

49. Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.

أَهَٰؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا
الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

50. And the dwellers of the Fire cry out unto the dwellers of the Garden; Pour on us some water or some of that wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance),

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا
مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا
عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this Day and as they used to deny Our tokens.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ
الدُّنْيَا ۚ فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا ۙ
وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

52. Verily We have brought them a Scripture which We expound with knowledge, a guidance and a mercy for a people who believe.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

53. Await they aught save the fulfilment thereof? On the day when the fulfilment thereof cometh, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised hath failed them.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ
الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا
بِالْحَقِّ ۖ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ
فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَ
ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾ ع ٦ ١٣

54. Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah , the Lord of the Worlds!

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۖ يُغْشِي اللَّيْلَ
النَّهَارَ يَطْلُبُهُ حَثِيثًا ۗ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ
مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

55. (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ ع

56. Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ
خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

57. And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ
حَتَّىٰ إِذَا أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا
بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ
نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾

58. As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only evil cometh forth (from it). Thus do We recount the tokens for people who give thanks.

59. We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day.

60. The chieftains of his people said: Lo! we see thee surely in plain error.

61. He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.

62. I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.

63. Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy.

64. But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.

65. And unto (the tribe of) 'Aād (We sent) their brother, Hūd.[1] He said: O my people! Serve Allah, Ye have no other God save Him. Will ye not ward off (evil)?

66. The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars.

67. He said: O my people; There is no foolishness in me, but I am a messenger from the Lord of the Worlds.

68. I convey unto you the messages of my Lord and am for you a true adviser.

[1]An ancient Arab prophet.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ وَالَّذِيْ
خَبُثَ لَا يَخْرُجُ اِلَّا نَكِدًا ؕ كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ
ع ٧ ٥ ١٤ لِقَوْمٍ يَّشْكُرُوْنَ ﴿٥٨﴾ ع

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا
اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيْمٍ ﴿٥٩﴾

قَالَ الْمَلَاُ مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٦٠﴾

قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ
رَّبِّ الْعٰلَمِيْنَ ﴿٦١﴾

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنْصَحُ لَكُمْ وَاَعْلَمُ مِنَ اللّٰهِ
مَا لَا تَعْلَمُوْنَ ﴿٦٢﴾

اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ
مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ﴿٦٣﴾

فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ وَاَغْرَقْنَا
ع ٨ ٦ ١٥ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ﴿٦٤﴾ ع

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا
لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿٦٥﴾

قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِيْ
سَفَاهَةٍ وَّاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ﴿٦٦﴾

قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ
رَّبِّ الْعٰلَمِيْنَ ﴿٦٧﴾

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ﴿٦٨﴾

69. Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful.

أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ
لِيُنْذِرَكُمْ ۚ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ
نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً ۖ فَاذْكُرُوا آلَاءَ
اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٩﴾

70. They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful!

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ
يَعْبُدُ آبَاؤُنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ
الصَّادِقِينَ ﴿٧٠﴾

71. He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), lo! I (also) am of those awaiting (it).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ
أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ فَانْتَظِرُوا إِنِّي مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

72. And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾ ع

73. And to (the tribe of) Thamūd (We sent) their brother Ṣāliḥ.[1] He said: O my people! Serve Allah. Ye have no other God save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ
رَبِّكُمْ ۖ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ
فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابٌ أَلِيمٌ ﴿٧٣﴾

74. And remember how He made you viceroys after 'Aād and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings, So remember (all) the bounties of Allah and do not evil, making mischief in the earth.

وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ
فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۖ فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا
فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

[1]An ancient Arab prophet.

75. The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Ṣāliḥ is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

76. Those who were scornful said: Lo! in that which ye believe we are disbelievers.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

77. So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Ṣāliḥ! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah).

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

78. So the earthquake seized them, and morning found them prostrate in their dwelling-place.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٧٨﴾

79. And Ṣāliḥ turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers.

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَٰكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾

80. And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you?

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

81. Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ ﴿٨١﴾

82. And the answer of his people was only that they said (one to another): Turn them out of your township.[1] They are folk, forsooth, who keep pure.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾

83. And We rescued him and his household, save his wife, who was of those who stayed behind.

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾

84. And We rained a rain upon them. See now the nature of the consequence for evil-doers!

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾ ع ١٧

85. And unto Midian (We sent) their brother, Shu'eyb.[2] He said: O my people! Serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

[1]The Arabic word *Qariah* means originally a settled community, polity or civilisation.
[2]Identified with Jethro.

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ
وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

86. Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters!

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ
وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ
بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

87. And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the best of all who deal in judgment.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ
يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ
فِي مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾

88. The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it?

قَدِ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ
إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا
أَنْ يَشَاءَ اللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۚ
عَلَى اللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨٩﴾

89. We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ
شُعَيْبًا إِنَّكُمْ إِذًا لَخَاسِرُونَ ﴿٩٠﴾

90. But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly we shall be the losers.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٩١﴾

91. So the earthquake seized them, and morning found them prostrate in their dwelling-place.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَنْ لَمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ
كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾

92. Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي
وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿٩٣﴾

93. So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?

94. And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.

95. Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.

96. And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.

97. Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep?

98. Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play?

99. Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.

100. Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?

101. Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).

102. We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

103. Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا
بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٤﴾
ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا وَّقَالُوا
قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ
لَا يَشْعُرُونَ ﴿٩٥﴾
وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم
بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم
بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٩٦﴾
أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ﴿٩٧﴾
أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ
يَلْعَبُونَ ﴿٩٨﴾
أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ﴿٩٩﴾
أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ
أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾
تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ
رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن
قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾
وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ ۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ
لَفَٰسِقِينَ ﴿١٠٢﴾
ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ
فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٠٣﴾

104. Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,

وَقَالَ مُوسٰى يٰفِرْعَوْنُ اِنِّىْ رَسُوْلٌ مِّنْ رَّبِّ
الْعٰلَمِيْنَ ﴿١٠٤﴾

105. Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.

حَقِيْقٌ عَلٰٓى اَنْ لَّآ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ۭ قَدْ جِئْتُكُمْ
بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِىَ بَنِىٓ اِسْرَاۗءِيْلَ ﴿١٠٥﴾

106. (Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth.

قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَآ اِنْ كُنْتَ مِنَ
الصّٰدِقِيْنَ ﴿١٠٦﴾

107. Then he flung down his staff and lo! it was a serpent manifest;

فَاَلْقٰى عَصَاهُ فَاِذَا هِىَ ثُعْبَانٌ مُّبِيْنٌ ﴿١٠٧﴾ ج

108. And he drew forth his hand (from his bosom), and lo! it was white for the beholders.

وَّنَزَعَ يَدَهٗ فَاِذَا هِىَ بَيْضَاۗءُ لِلنّٰظِرِيْنَ ﴿١٠٨﴾ ع ١٣ ع ٣

109. The chiefs of Pharaoh's people said: Lo! this is some knowing wizard,

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿١٠٩﴾

110. Who would expel you from your land. Now what do ye advise?

يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ﴿١١٠﴾

111. They said (unto Pharaoh): Put him off (a while)—him and his brother—and send into the cities summoners,

قَالُوْٓا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِى الْمَدَاۗىِٕنِ حٰشِرِيْنَ ﴿١١١﴾ ۙ

112. To bring each knowing wizard unto thee.

يَاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ﴿١١٢﴾

113. And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.

وَجَاۗءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْٓا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا
نَحْنُ الْغٰلِبِيْنَ ﴿١١٣﴾

114. He answered: Yea, and surely ye shall be of those brought near (to me).

قَالَ نَعَمْ وَاِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ﴿١١٤﴾

115. They said: O Moses! Either throw (first) or let us be the first throwers?

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ نَحْنُ
الْمُلْقِيْنَ ﴿١١٥﴾

116. He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.

قَالَ اَلْقُوْا ۚ فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ وَ
اسْتَرْهَبُوْهُمْ وَجَاۗءُوْ بِسِحْرٍ عَظِيْمٍ ﴿١١٦﴾

117. And We inspired Moses (saying): Throw thy staff! And lo! is swallowed up their lying show.

وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِىَ
تَلْقَفُ مَا يَاْفِكُوْنَ ﴿١١٧﴾ ج

118. Thus was the Truth vindicated and that which they were doing was made vain.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١١٨﴾ ج

فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾

119. Thus were they there defeated and brought low.

وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾

120. And the wizards fell down prostrate,

قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾

121. Crying: We believe in the Lord of the Worlds,

رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾

122. The Lord of Moses and Aaron.

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۚ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

123. Pharaoh said: Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

124. Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.

قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿١٢٥﴾

125. They said: Lo! We are about to return unto our Lord!

وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۖ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾

126. Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee).

وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ ۚ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ﴿١٢٧﴾

127. The chiefs of Pharaoh's people said: (O King), wilt thou suffer Moses and his people to make mischief in the land, and flout thee and thy gods? He said: We will slay their sons and spare their women, for lo! we are in power over them.

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

128. And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him).

قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

129. They said: We suffered hurt before thou camest unto us, and since thou hast come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.

130. And We straitened Pharaoh's folk with famine and the dearth of fruits, that peradventure they might heed.

131. But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

132. And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.

133. So We sent them the flood and the locusts and the vermin and the frogs and the blood—a succession of clear signs. But they were arrogant and became guilty.

134. And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.

135. But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.

136. Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.

137. And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of the Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived.

وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِّنَ
الثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿١٣٠﴾
فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ
سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ
عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾
وَقَالُوا۟ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا
نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٢﴾
فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَ
ٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَ
كَانُوا۟ قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾
وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ
لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾
فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ
إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾
فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟
بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ﴿١٣٦﴾
وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ
ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ
رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ ۛ بِمَا صَبَرُوا۟ ۖ وَ
دَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟
يَعْرِشُونَ ﴿١٣٧﴾

138. And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.

وَجٰوَزْنَا بِبَنِيٓ إِسْرَآءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا يٰمُوسَى اجْعَل لَّنَآ إِلٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

139. Lo! as for these, their way will be destroyed and all that they are doing is in vain.

إِنَّ هٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبٰطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

140. He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلٰهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِينَ ﴿١٤٠﴾

141. And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord.

وَإِذْ أَنجَيْنٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ الْعَذَابِ ۚ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِي ذٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤١﴾

142. And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother: Take my place among the people. Do right, and follow not the way of mischief-makers:

وَوٰعَدْنَا مُوسَىٰ ثَلٰثِينَ لَيْلَةً وَأَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيقٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هٰرُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

143. And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ ۚ قَالَ رَبِّ أَرِنِيٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرٰىنِي وَلٰكِنِ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرٰىنِي ۚ فَلَمَّا تَجَلّٰى رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

144. He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.

قَالَ يٰمُوسَىٰٓ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِي وَبِكَلٰمِي ۖ فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ الشّٰكِرِينَ ﴿١٤٤﴾

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا
لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا
سَأُورِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

145. And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ لَّا يُؤْمِنُوا بِهَا وَإِن يَرَوْا
سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ
الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا
وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٦﴾

146. I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it not for (their) way, and if they see the way of error choose it for (their) way. That is because they deny Our revelations and are used to disregard them.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

147. Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا
جَسَدًا لَّهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾

148. And the folk of Moses, after (he had left them), chose a calf...(for worship), (made) out of their ornaments, of saffron hue,[1] which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا
لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٤٩﴾

149. And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ
بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ
وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ
قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

150. And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgement of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging, him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers!

[1]Or a *body*. But, as the word in the Arabic (*jasad*) can only mean a body of flesh and blood, the meaning "saffron-coloured" better fits the context.

151. He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي
رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

152. Lo! those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ
مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَٰلِكَ
نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. But those who do ill deeds and afterward repent and believe—lo! for them, afterward, Allah is Forgiving, Merciful.

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ
بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ
رَحِيمٌ ﴿١٥٣﴾

154. Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ
وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ
لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt. Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness.

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا ۖ فَلَمَّا
أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ
قَبْلُ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۚ إِنْ
هِيَ إِلَّا فِتْنَتُكَ ۖ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ
تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ
خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

156. And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations;

وَاكْتُبْ لَنَا فِي هَٰذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۖ
وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ
يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا
يُؤْمِنُونَ ﴿١٥٦﴾

157. Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.

الَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ
مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ ۡ يَاْمُرُهُمْ
بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَ
الْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ۭ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَ
عَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ اُنْزِلَ مَعَهٗٓ ۙ
اُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝١٥٧ ع ١٩ ٩

158. Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all—(the messenger of) Him unto whom belongeth the Sovereignty of the heavens and the earth. There is no God save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write,[1] who believeth in Allah and in His words and follow him that haply ye may be led aright.

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعَا ۨ الَّذِيْ
لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَ
يُمِيْتُ ۡ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ
يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ۝١٥٨

159. And of Moses' folk there is a community who lead with truth and establish justice therewith.

وَمِنْ قَوْمِ مُوْسٰٓى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ۝١٥٩

160. We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith We have provided you. They wronged Us not, but they were wont to wrong themselves.

وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا اُمَمًا ۭ وَاَوْحَيْنَآ اِلٰى
مُوْسٰٓى اِذِ اسْتَسْقٰىهُ قَوْمُهٗٓ اَنِ اضْرِبْ بِّعَصَاكَ
الْحَجَرَ ۚ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۭ قَدْ عَلِمَ
كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ۭ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَ
اَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ۭ كُلُوْا مِنْ طَيِّبٰتِ مَا
رَزَقْنٰكُمْ ۭ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ
يَظْلِمُوْنَ ۝١٦٠

161. And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance,"[2] and enter the gate prostrate; We shall forgive you your sins; We shall increase (reward) for the right-doers.

وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ وَكُلُوْا مِنْهَا
حَيْثُ شِئْتُمْ وَقُوْلُوْا حِطَّةٌ وَّادْخُلُوا الْبَابَ سُجَّدًا
نَّغْفِرْ لَكُمْ خَطِيْۗـــَٔتِكُمْ ۭ سَنَزِيْدُ الْمُحْسِنِيْنَ ۝١٦١

[1] I give the usual rendering. Some modern criticsm, while not denying the comparative illiteracy of the Prophet, would pefer the rendering "who is not of those who read the Scriptures" or "Gentile."
[2] Sur. II, v. 58, footnote.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ
لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا
يَظْلِمُونَ ﴿١٦٢﴾

162. But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ
الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ
لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ ۚ نَبْلُوهُمْ بِمَا كَانُوا
يَفْسُقُونَ ﴿١٦٣﴾

163. Ask them (O Muhammad) of the township that was by the sea, how they did break the sabbath, how their big fish came unto them visibly upon their sabbath day and on a day when they did not keep sabbath came they not unto them. Thus did We try them for that they were evil-livers.

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ
مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا
مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

164. And when a community among them said: Why preach ye to a folk whom Allah is about to destroy and punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ
السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا
كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

165. And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا
قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

166. So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ
مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

167. And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful.

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِنْهُمُ الصَّالِحُونَ
وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

168. And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.

169. And a generation hath succeeded them who inherited the Scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them, (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?

170. And as for those who make (men) keep the Scripture, and establish worship—lo! We squander not the wages of reformers.

171. And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

172. And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;

173. Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did?

174. Thus We detail our revelations, that haply they may return.

175. Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray.

176. And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog; if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.

فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ وَّرِثُوا الۡكِتٰبَ يَاۡخُذُوۡنَ
عَرَضَ هٰذَا الۡاَدۡنٰى وَيَقُوۡلُوۡنَ سَيُغۡفَرُ لَنَا ۚ وَاِنۡ
يَّاۡتِهِمۡ عَرَضٌ مِّثۡلُهٗ يَاۡخُذُوۡهُ ؕ اَلَمۡ يُؤۡخَذۡ عَلَيۡهِمۡ مِّيۡثَاقُ
الۡكِتٰبِ اَنۡ لَّا يَقُوۡلُوۡا عَلَى اللّٰهِ اِلَّا الۡحَقَّ وَدَرَسُوۡا مَا فِيۡهِ ؕ وَ
الدَّارُ الۡاٰخِرَةُ خَيۡرٌ لِّلَّذِيۡنَ يَتَّقُوۡنَ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۱۶۹﴾
وَالَّذِيۡنَ يُمَسِّكُوۡنَ بِالۡكِتٰبِ وَاَقَامُوا الصَّلٰوةَ ؕ اِنَّا
لَا نُضِيۡعُ اَجۡرَ الۡمُصۡلِحِيۡنَ ﴿۱۷۰﴾
وَاِذۡ نَتَقۡنَا الۡجَبَلَ فَوۡقَهُمۡ كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوۡۤا اَنَّهٗ وَاقِعٌۢ
بِهِمۡ ۚ خُذُوۡا مَاۤ اٰتَيۡنٰكُمۡ بِقُوَّةٍ وَّاذۡكُرُوۡا مَا فِيۡهِ
لَعَلَّكُمۡ تَتَّقُوۡنَ ﴿۱۷۱﴾
وَاِذۡ اَخَذَ رَبُّكَ مِنۡۢ بَنِىۡۤ اٰدَمَ مِنۡ ظُهُوۡرِهِمۡ ذُرِّيَّتَهُمۡ
وَاَشۡهَدَهُمۡ عَلٰۤى اَنۡفُسِهِمۡ ۚ اَلَسۡتُ بِرَبِّكُمۡ ؕ قَالُوۡا بَلٰى ۚ شَهِدۡنَا ۛ
اَنۡ تَقُوۡلُوۡا يَوۡمَ الۡقِيٰمَةِ اِنَّا كُنَّا عَنۡ هٰذَا غٰفِلِيۡنَ ﴿۱۷۲﴾
اَوۡ تَقُوۡلُوۡۤا اِنَّمَاۤ اَشۡرَكَ اٰبَآؤُنَا مِنۡ قَبۡلُ وَكُنَّا ذُرِّيَّةً
مِّنۡۢ بَعۡدِهِمۡ ۚ اَفَتُهۡلِكُنَا بِمَا فَعَلَ الۡمُبۡطِلُوۡنَ ﴿۱۷۳﴾
وَكَذٰلِكَ نُفَصِّلُ الۡاٰيٰتِ وَلَعَلَّهُمۡ يَرۡجِعُوۡنَ ﴿۱۷۴﴾
وَاتۡلُ عَلَيۡهِمۡ نَبَاَ الَّذِىۡۤ اٰتَيۡنٰهُ اٰيٰتِنَا فَانۡسَلَخَ مِنۡهَا
فَاَتۡبَعَهُ الشَّيۡطٰنُ فَكَانَ مِنَ الۡغٰوِيۡنَ ﴿۱۷۵﴾
وَلَوۡ شِئۡنَا لَرَفَعۡنٰهُ بِهَا وَلٰكِنَّهٗۤ اَخۡلَدَ اِلَى الۡاَرۡضِ وَ
اتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الۡكَلۡبِ ۚ اِنۡ تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ
اَوۡ تَتۡرُكۡهُ يَلۡهَثۡ ؕ ذٰلِكَ مَثَلُ الۡقَوۡمِ الَّذِيۡنَ كَذَّبُوۡا
بِاٰيٰتِنَا ۚ فَاقۡصُصِ الۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُوۡنَ ﴿۱۷۶﴾

177. Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.

178. He who Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray—they indeed are losers.

179. Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle—nay, but they are worse! These are the neglectful.

180. Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.

181. And of those whom We created there is a nation who guide with the Truth and establish justice therewith.

182. And those who deny Our revelations—step by step We lead them on from whence they know not.

183. I give them rein (for) lo! My scheme is strong.

184. Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner.

185. Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe?

186. Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.

سَآءَ مَثَلًا ۨ الْقَوْمُ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاَنْفُسَهُمْ
كَانُوْا يَظْلِمُوْنَ ﴿۱۷۷﴾

مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَمَنْ يُّضْلِلْ فَاُولٰٓئِكَ
هُمُ الْخٰسِرُوْنَ ﴿۱۷۸﴾

وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ ۖ لَهُمْ
قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۫ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ
بِهَا ۫ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ۭ اُولٰٓئِكَ كَالْاَنْعَامِ
بَلْ هُمْ اَضَلُّ ۭ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿۱۷۹﴾

وَلِلّٰهِ الْاَسْمَاۗءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۠ وَذَرُوا الَّذِيْنَ
يُلْحِدُوْنَ فِيْٓ اَسْمَاۗىِٕهٖ ۭ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۸۰﴾

وَمِمَّنْ خَلَقْنَآ اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ
يَعْدِلُوْنَ ﴿۱۸۱﴾ ع ۲۲ ۱۲

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ
لَا يَعْلَمُوْنَ ﴿۱۸۲﴾ ج

وَاُمْلِيْ لَهُمْ ۭ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿۱۸۳﴾

اَوَلَمْ يَتَفَكَّرُوْا ۭ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ۭ اِنْ هُوَ
اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿۱۸۴﴾

اَوَلَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا
خَلَقَ اللّٰهُ مِنْ شَيْءٍ ۙ وَّاَنْ عَسٰٓى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ
اَجَلُهُمْ ۚ فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ يُؤْمِنُوْنَ ﴿۱۸۵﴾

مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ۭ وَيَذَرُهُمْ فِيْ
طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۸۶﴾

187. They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.

188. Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

189. He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.

190. But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He exalted above all that they associate (with Him).

191. Attribute they as partners to Allah those who created naught, but are themselves created,

192. And cannot give them help, nor can they help themselves?

193. And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one to them.

194. Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!

يَسْـَٔلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسٰىهَا ۖ قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي ۖ لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ ثَقُلَتْ فِي
السَّمٰوٰتِ وَالْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ
كَأَنَّكَ حَفِيٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَ
لٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۛ
وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ
يُؤْمِنُونَ ﴿١٨٨﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشّٰاهَا حَمَلَتْ حَمْلًا
خَفِيفًا فَمَرَّتْ بِهِ ۚ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا
لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشّٰكِرِينَ ﴿١٨٩﴾
فَلَمَّا آتٰاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتٰاهُمَا ۚ
فَتَعٰلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾
وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدٰى لَا يَتَّبِعُوكُمْ ۚ سَوَاءٌ عَلَيْكُمْ
أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ
فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ
صٰدِقِينَ ﴿١٩٤﴾

195. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not!

196. Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous.

197. They on whom ye call beside Him have no power to help you, nor can they help themselves.

198. And if ye (Muslims) call them to the Guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.

199. Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.

200. And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.

201. Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's guidance) and behold them seers!

202. Their brethren plunge them further into error and cease not.

203. And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'ān) is insight from your Lord, and a guidance and a mercy for a people that believe.

204 And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy.

205. And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be thou not of the neglectful.

206. Lo! those who are with thy Lord are not too proud to do His service, but they praise Him and adore Him.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا
أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ
بِهَا ۗ قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ﴿١٩٥﴾
إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾
وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ
وَلَا أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾
وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ
يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾
وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ
إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾
إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ
تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾
وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾
وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَا
أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِن رَّبِّي ۚ هَٰذَا بَصَائِرُ مِن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾
وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾
وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾
إِنَّ الَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾ السجدة

SURAH VIII *The Spoils of War*

Al-Anfal, "The Spoils," takes its name from the first verse by which it is proclaimed that property in war belongs "to Allah and His messenger"—that is to say, to the theocratic State, to be used for the common weal. The date of the revelation of this Surah is established, from the nature of the contents, as the time that elapsed between the battle of Badr and the division of the spoils—a space of only one month—in the second year of the Hijrah. The concluding verses are of later date and lead up to the subject of Surah IX.

A Meccan caravan was returning from Syria, and its leader, Abu Sufyan, fearing an attack from Al-Madinah, sent a camel-rider on to Mecca with a frantic appeal for help; which must have come too late, considering the distances, if, as some writers even among Muslims have alleged, the Prophet had always intended to attack the caravan. Ibn Ishaq (*apud* Ibn Hisham) when treating of the Tabuk expedition, says that the Prophet announced the destination on that occasion, whereas it was his custom to hide his real objective. Was not the real objective hidden in this first campaign? It is a fact that he only advanced when the army sent to protect the caravan, or rather(it is probable)to punish the Muslims for having plundered it, was approaching Al-Madinah. His little army of three hundred and thirteen men, ill-armed and roughly equipped, traversed the desert for three days till, when they halted near the water of Badr, they had news that the army of Qureysh was approaching on the other side of the valley. Then rain fell heavily upon the Qureysh so that they could not advance further on account of the muddy state of the ground, lightly on the Muslims, who were able to advance to the water and secure it. At the same time Abu Sufyan, the leader of the caravan, which was also heading for the water of Badr, was warned by one of his scouts of the advance of the Muslims and turned back to the coast-plain. Before the battle against what must have appeared to all men overwhelming odds, the Prophet gave the Ansar, the men of Al-Madinah, whose oath of allegiance had not included fighting in the field, the chance of returning if they wished; but they were only hurt by the suggestion that they could possibly forsake him. On the other hand, several of the Qureysh, including the whole Zuhri clan, returned to Mecca when they heard the caravan was safe, having no grudge otherwise against the Prophet and his followers, whom they regarded as men who had been wronged.

Still the army of Qureysh outnumbered the Muslims by more than two to one, and was much better mounted and equipped, so that their leaders counted on an easy victory. When the Prophet saw them streaming down the sandhills, he cried: "O Allah! Here are the Qureysh with all their chivalry and pomp, who oppose Thee and deny Thy messenger. O Allah! Thy help which Thou hast promised me! O Allah! Make them bow this way!"

The Muslims were successful in the single combats with which Arab battles opened. But the mêlée at first went hard against them; and the Prophet stood and prayed under the shelter which they had put up to screen him from the sun, and cried: "O Allah! If this little company is destroyed, there will be none left in the land to worship Thee." Then he fell into a trance and, when he spoke again, he told Abu Bakr, who was with him, that the promised help had come. Thereupon he went out to encourage his people. Taking up a handful of gravel, he ran towards the Qureysh and flung it at them, saying: "The faces are confounded!" on which the tide of battle turned in favour of the Muslims. The leader of the Qureysh and several of their greatest men were killed, many were taken prisoner, and their baggage and camels were captured by the Muslims. It was indeed a day to be remembered in the early history of Al-Islam, and there was great rejoicing in Al-Madinah. But the Muslims are warned in this Surah that it is only the beginning of their struggle against heavy odds. In fact, in the following year at Mt. Uhud (referred to in Sur. III), the enemy came against them with an army of three thousand, and in the fifth year of the Hijrah, an allied army of the pagan clans, amounting to 10,000, besieged Al-Madinah in the "War of the Trench" (see Sur. XXXIII, "The Clans")

The date of revelation is the second year of the Hijrah for the most part. Some good Arabic authorities hold that vv. 30-40, or some of them, were revealed at Mecca just before the Hijrah.

SPOILS OF WAR

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.

2. They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord;

3. Who establish worship and spend of that We have bestowed on them.

4. Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.

5. Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it):

6. Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.

7. And when Allah promised you one of the two bands[1] (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;

8. That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;

[1]Either the army or the caravan.

اٰيَاتُهَا ٧٥ (٨) سُوْرَةُ الْاَنْفَالِ مَدَنِيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ۭ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ
فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۠ وَاَطِيْعُوا اللّٰهَ وَ
رَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝١

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ
وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى
رَبِّهِمْ يَتَوَكَّلُوْنَ ۝٢ۚ

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝٣ؕ

اُولٰۗىِٕكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ
وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝٤ۚ

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۠ وَاِنَّ فَرِيْقًا
مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝٥ۙ

يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا
يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۝٦ؕ

وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّاۗىِٕفَتَيْنِ اَنَّهَا
لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ
لَكُمْ ۚ وَيُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ
دَابِرَ الْكٰفِرِيْنَ ۝٧ۙ

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُوْنَ ۝٨ۚ

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ ﴿٩﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ ع ١٥

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ
السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ
وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ
آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا
فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ
اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا
فَلَا تُوَلُّوهُمُ الْأَدْبَارَ ﴿١٥﴾

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ
مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ
جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٦﴾

فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ
وَلَٰكِنَّ اللَّهَ رَمَىٰ ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۚ
إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾

ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾

9. When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.

10. Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.

11. When he made the slumber fall upon you as a reassurance from Him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.

12. When thy Lord inspired the angels, (saying:) I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

13. That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.

14. That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.

15. O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.

16. Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.

17. Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.

18. That (is the case): and (know) that Allah (it is) Who maketh weak the plan of disbelievers.

19. (O Qureysh!) If ye sought a judgement, now hath the judgement come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His guidance).

20. O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).

21. Be not as those who say, We hear, and they hear not.

22. Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.

23. Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.

24. O ye who believe; Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.

25. And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.

26. And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.

27. O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.

28. And know that your possessions and your children are a test, and that with Allah is immense reward.

إِن تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ ۖ وَإِن تَنتَهُوا فَهُوَ
خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا نَعُدْ ۚ وَلَن تُغْنِيَ عَنكُمْ فِئَتُكُمْ
شَيْئًا وَلَوْ كَثُرَتْ ۙ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾ ع ٢ ١٦
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا
عَنْهُ وَأَنتُمْ تَسْمَعُونَ ﴿٢٠﴾
وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾
إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا
يَعْقِلُونَ ﴿٢٢﴾
وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوا وَّهُم مُّعْرِضُونَ ﴿٢٣﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾
وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ
خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾
وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ
تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم
بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا
أَمَانَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾
وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۙ وَأَنَّ اللَّهَ
عِندَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾ ع ٣ ١٧

29. O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of Infinite bounty.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٢٩﴾

30. And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ۗ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ۗ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٣٠﴾

31. And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَآ ۙ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٣١﴾

32. And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!

وَاِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ ﴿٣٢﴾

33. But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ﴿٣٣﴾

34. What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.

وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوْٓا اَوْلِيَآءَهٗ ۭ اِنْ اَوْلِيَآؤُهٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٣٤﴾

35. And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَآءً وَّتَصْدِيَةً ۭ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٥﴾

36. Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell:

اِنَّ الَّذِيْنَ كَفَرُوْا يُنْفِقُوْنَ اَمْوَالَهُمْ لِيَصُدُّوْا عَنْ سَبِيْلِ اللّٰهِ ۭ فَسَيُنْفِقُوْنَهَا ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُوْنَ ۭ وَالَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ يُحْشَرُوْنَ ﴿٣٦﴾

37. That Allah may separate the wicked from the good. The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the losers.

لِيَمِيزَ اللّٰهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ
بَعْضَهٗ عَلٰى بَعْضٍ فَيَرْكُمَهٗ جَمِيعًا فَيَجْعَلَهٗ فِى
جَهَنَّمَ ۚ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٣٧﴾

38. Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).

قُلْ لِّلَّذِينَ كَفَرُوٓا اِنْ يَّنْتَهُوا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ
وَاِنْ يَّعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِينَ ﴿٣٨﴾

39. And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.

وَقَاتِلُوهُمْ حَتّٰى لَا تَكُونَ فِتْنَةٌ وَّيَكُونَ الدِّينُ كُلُّهٗ
لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٣٩﴾

40. And if they turn away, then know that Allah is your Befriender—a transcendent Patron, a transcendent Helper!

وَاِنْ تَوَلَّوْا فَاعْلَمُوٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ۚ نِعْمَ الْمَوْلٰى وَ
نِعْمَ النَّصِيرُ ﴿٤٠﴾

41. And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger[1] and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.

وَاعْلَمُوٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَىْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ
وَلِلرَّسُولِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِينِ وَ
ابْنِ السَّبِيلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ ۗ وَاللّٰهُ
عَلٰى كُلِّ شَىْءٍ قَدِيرٌ ﴿٤١﴾

42. When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trysted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His sovereignty) and he who survived might survive by a clear proof (of His sovereignty). Lo! Allah in truth is Hearer, Knower:

اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى
وَالرَّكْبُ اَسْفَلَ مِنْكُمْ ۚ وَلَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِى
الْمِيعٰدِ ۙ وَلٰكِنْ لِّيَقْضِىَ اللّٰهُ اَمْرًا كَانَ مَفْعُولًا ۙ
لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَىَّ عَنْۢ
بَيِّنَةٍ ۗ وَاِنَّ اللّٰهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾

43. When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).

اِذْ يُرِيكَهُمُ اللّٰهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ اَرٰىكَهُمْ كَثِيرًا
لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِى الْاَمْرِ وَلٰكِنَّ اللّٰهَ سَلَّمَ ۗ اِنَّهٗ
عَلِيمٌۢ بِذَاتِ الصُّدُورِ ﴿٤٣﴾

[1] *i.e.* for the State, to be used for the common weal.

44. And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.

45. O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.

46. And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.

47. Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.

48. And when Satan made their deeds seem fair to them and said: No one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.

49. When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is Mighty, Wise.

50. If thou couldst see how the angels receive those who disbelieve, smiting their faces and their backs and (saying): Taste the punishment of burning!

51. This is for that which your own hands have sent before (to the Judgement), and (know) that Allah is not a tyrant to His slaves.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ
فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى
اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾ ع

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا
اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَ
تَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَاءَ
النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۚ وَاللَّهُ بِمَا
يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾

وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ
الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ
نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنكُمْ إِنِّي أَرَىٰ
مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۚ وَاللَّهُ شَدِيدُ
الْعِقَابِ ﴿٤٨﴾ ع

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
غَرَّ هَٰؤُلَاءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٤٩﴾

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ
لِّلْعَبِيدِ ﴿٥١﴾

52. (Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.

كَدَأْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ۭ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ۭ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ۝٥٢

53. That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower,

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰي قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝٥٣ۙ

54. (Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ۭ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوْا ظٰلِمِيْنَ ۝٥٤

55. Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe;

اِنَّ شَرَّ الدَّوَاۗبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ۝٥٥ۚ

56. Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).

الَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّهُمْ لَا يَتَّقُوْنَ ۝٥٦

57. If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ ۝٥٧

58. And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.

وَاِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْۢبِذْ اِلَيْهِمْ عَلٰي سَوَاۗءٍ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْخَاۗىِٕنِيْنَ ۝٥٨ۧ

59. And let not those who disbelieve suppose that they can outstrip (Allah's purpose). Lo! they cannot escape.

وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا ۭ اِنَّهُمْ لَا يُعْجِزُوْنَ ۝٥٩

60. Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.

وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ۭ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ۝٦٠

61. And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

62. And if they would deceive thee, then lo! Allah is sufficient for thee. He it is Who supporteth thee with His help and with the believers,

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٢﴾

63. And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٣﴾

64. O Prophet! Allah is sufficient for thee and those who follow thee of the believers.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٤﴾

65. O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾

66. Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.

الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

67. It is not for any Prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَضَ الدُّنْيَا ۖ وَاللَّهُ يُرِيدُ الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

68. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾

69. Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving. Merciful.[1]

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٩﴾

[1]vv. 67-69 were revealed when the Prophet had decided to spare the prisoners taken at Badr and hold them to ransom, against the wish of Omar, who would have executed them for their past crimes. The Prophet took the verses as a reproof, and they are generally understood to mean that

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠

70. O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.

وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٧١

71. And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢

72. Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.

وَٱلَّذِينَ كَفَرُواْ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٍۚ إِلَّا تَفۡعَلُوهُ تَكُن فِتۡنَةٞ فِي ٱلۡأَرۡضِ وَفَسَادٞ كَبِيرٞ ٧٣

73. And those who disbelieve are protectors one of another—If ye do not so, there will be confusion in the land, and great corruption.

وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٧٤

74. Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them -these are the believers in truth. For them is pardon, and a bountiful provision.

وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعۡدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمۡ فَأُوْلَٰٓئِكَ مِنكُمۡۚ وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِۗ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ٧٥ ع ٨

75. And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.

SURAH IX

Repentance

At-Taubah, "Repentance," takes its name from v. 104. It is often called Al-Bara'at. (The Immunity), from the first word. It is the only Surah which is without the *Bi'smi'llahi'r-Rahmani'r-Rahim* ("In the name of Allah, the Beneficent, the Merciful") which is generally considered to be on account of the stern commandments against idolaters which it contains. Vv. 1-12, forming the proclamation of immunity from obligation toward the idolaters, were revealed after the pilgrims had started for Mecca in the ninth year of the Hijrah and sent by special messenger to Abu Bakr, leader of the pilgrimage, to be read out by Ali to the multitudes at Mecca. It signified the end of idolatry in Arabia. The Christian Byzantine Empire had begun to move against the growing Muslim power, and this Surah contains mention of a greater war to come, and instructions with regard to it. Vv. 38-99 refer to the Tabuk campaign, and especially to those Arab tribes who failed to join the Muslims in that campaign. The "Hypocrites," as the half-hearted supporters of Al-Islam, were called, had long been a thorn, in the side of the Muslims. They had even at one time gone the length in dissent of forming a congregation and building a mosque of their own surreptitiously. On the Prophet's return from Tabuk they invited him to visit that mosque. This is referred to in vv. 107 ff.

The date of revelation is the ninth year of the Hijrah.

REPENTANCE

Revealed at Al-Madinah

1. Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty:

2. Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His guidance).

3. And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve.

4. Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).

5. Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.

6. And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.

سُورَةُ التَّوْبَةِ مَدَنِيَّةٌ (٩) رُكُوعَاتُهَا ١٢٩ آيَاتُهَا

بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عٰهَدْتُّمْ
مِّنَ الْمُشْرِكِيْنَ ①

فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ
غَيْرُ مُعْجِزِى اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِى الْكٰفِرِيْنَ ②

وَاَذَانٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى النَّاسِ يَوْمَ الْحَجِّ
الْاَكْبَرِ اَنَّ اللّٰهَ بَرِىْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ؕ
فَاِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا
اَنَّكُمْ غَيْرُ مُعْجِزِى اللّٰهِ ؕ وَبَشِّرِ الَّذِيْنَ كَفَرُوْا
بِعَذَابٍ اَلِيْمٍ ۙ ③

اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ لَمْ
يَنْقُصُوْكُمْ شَيْـًٔا وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ اَحَدًا فَاَتِمُّوْٓا
اِلَيْهِمْ عَهْدَهُمْ اِلٰى مُدَّتِهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ
الْمُتَّقِيْنَ ④

فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ
حَيْثُ وَجَدْتُّمُوْهُمْ وَخُذُوْهُمْ وَاحْصُرُوْهُمْ وَ
اقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَ
اٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ⑤

وَاِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ فَاَجِرْهُ حَتّٰى
يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ مَاْمَنَهٗ ؕ ذٰلِكَ بِاَنَّهُمْ
قَوْمٌ لَّا يَعْلَمُوْنَ ⑥ ع

7. How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللَّهِ وَعِندَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا
لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ٧

8. How (can there be any treaty for the others) when, if they have the upper-hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrong-doers.

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا
ذِمَّةً يُرْضُونَكُم بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَ
أَكْثَرُهُمْ فَاسِقُونَ ٨

9. They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do.

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَن سَبِيلِهِ
إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ٩

10. And they observe toward a believer neither pact nor honour. These are they who are transgressors.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ
الْمُعْتَدُونَ ١٠

11. But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.

فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ
فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ١١

12. And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief -Lo! they have no binding oaths—in order that they may desist.

وَإِن نَّكَثُوا أَيْمَانَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي
دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ ۙ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ
لَعَلَّهُمْ يَنتَهُونَ ١٢

13. Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers.

أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ
الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ
أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ١٣

14. Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ١٤

15. And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللَّهُ عَلَىٰ مَن
يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٥

16. Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what ye do.

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنكُمْ وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا
الْمُؤْمِنِينَ وَلِيجَةً ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

17. It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ
عَلَىٰ أَنفُسِهِم بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ ۖ وَ
فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

18. He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ
أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

19. Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of him) who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ
كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ
اللَّهِ ۚ لَا يَسْتَوُونَ عِندَ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٩﴾

20. Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللَّهِ ۚ وَ
أُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ
فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾

22. There they will abide for ever. Lo! with Allah there is immense reward.

خَالِدِينَ فِيهَا أَبَدًا ۚ إِنَّ اللَّهَ عِندَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

23. O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ
أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَن يَتَوَلَّهُم
مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ
وَعَشِيرَتُكُمْ وَأَمْوَالٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ
وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ
ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

24. Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale,[1] and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ
إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ
عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم
مُّدْبِرِينَ ﴿٢٥﴾

25. Allah hath given you victory on many fields and on the day of Ḥuneyn,[2] when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you: then ye turned back in flight;

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَ
ذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾

26. Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers.

ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَ
ٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٧﴾

27. Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا۟
ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ
عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ
إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

28. O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.

قَٰتِلُوا۟ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا
يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ
ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُوا۟ ٱلْجِزْيَةَ
عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾ ع ١٠

29. Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the religion of truth, until they pay the tribute readily, being brought low.

[1] It was objected that, if idolaters were forbidden to make the pilgrimage, the trade of Mecca would decline.
[2] The Muslim army, ambushed at Huneyn, gained a great victory after being nearly routed.

وَقَالَتِ الْيَهُودُ عُزَيْرُ ۟ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ
ابْنُ اللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ ۖ يُضَاهِئُونَ قَوْلَ
الَّذِينَ كَفَرُوا مِن قَبْلُ ۚ قَاتَلَهُمُ اللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ﴿٣٠﴾
اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَٰهًا
وَاحِدًا ۖ لَّا إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾
يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ
إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٣٢﴾
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۙ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ
لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن
سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَ
لَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾
يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ
فَذُوقُوا مَا كُنتُمْ تَكْنِزُونَ ﴿٣٥﴾
إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ
اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ
ذَٰلِكَ الدِّينُ الْقَيِّمُ ۙ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ۚ
وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَ
اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

30. And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!

31. They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One God. There is no god save Him. Be He glorified from all that they ascribe as partner (unto Him)!

32. Fain would they put out the light of Allah with their mouths, but Allah disdaineth (aught) save that He shall perfect His light, however much the disbelievers are averse.

33. He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.

34. O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,

35. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.

36. Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).

37. Postponement (of a sacred month)[1] is only an excess of disbelief whereby those who disbelieve are misled, they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fair-seeming unto them. Allah guideth not the disbelieving folk.

إِنَّمَا النَّسِيٓءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِـُٔوا عِدَّةَ مَا حَرَّمَ
اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَالِهِمْ ۗ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

38. O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little than in the Hereafter.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِي
سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرَضِيتُم بِالْحَيَاةِ
الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

39. If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.

إِلَّا تَنفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا
غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

40. If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two[2] were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's word it was that became the uppermost. Allah is Mighty, Wise.

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ
كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ
لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ
كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٤٠﴾

41. Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.

انفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ
فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾

42. Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them.[3] Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that they verily are liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن
بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ
لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۖ يُهْلِكُونَ أَنفُسَهُمْ ۖ
وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

[1]The idolaters would postpone a sacred month in which war was forbidden, when they wanted to make war, and make up for it by hallowing another month.
[2]The Prophet and Abu Bakr during the flight from Mecca to Al-Madinah.
[3]The reference is to the Tabuk expedition. Tabuk is half-way between Al-Madinah and Damascus.

عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ
الَّذِيْنَ صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ﴿٤٣﴾

43. Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۗ وَاللّٰهُ عَلِيْمٌۢ
بِالْمُتَّقِيْنَ ﴿٤٤﴾

44. Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ﴿٤٥﴾

45. They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.

وَلَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّلٰكِنْ كَرِهَ
اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيْلَ اقْعُدُوْا مَعَ
الْقٰعِدِيْنَ ﴿٤٦﴾

46. And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and (it was said unto them): Sit ye with the sedentary!

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاَوْضَعُوْا
خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَفِيْكُمْ سَمّٰعُوْنَ لَهُمْ ۗ
وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٤٧﴾

47. Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you, and among you there are some who would have listened to them. Allah is Aware of evil-doers.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَكَ الْاُمُوْرَ
حَتّٰى جَآءَ الْحَقُّ وَظَهَرَ اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ﴿٤٨﴾

48. Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.

وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ۗ اَلَا فِي الْفِتْنَةِ
سَقَطُوْا ۗ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿٤٩﴾

49. Of them is he who saith: Grant me leave (to stay at home) and tempt me not.[1] Surely it is into temptation that they (thus) have fallen. Lo! hell is all around the disbelievers.

اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَاِنْ تُصِبْكَ مُصِيْبَةٌ
يَّقُوْلُوْا قَدْ اَخَذْنَاۤ اَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَّهُمْ
فَرِحُوْنَ ﴿٥٠﴾

50. If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased.

قُلْ لَّنْ يُّصِيْبَنَاۤ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿٥١﴾

51. Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!

[1]The temptation here referred to is generally explained as being the beauty of the women of Syria, the country against which the campaign was directed.

52. Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! we are awaiting with you.

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِۦٓ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ﴿٥٢﴾

53. Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.

قُلْ أَنفِقُوا۟ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ ۖ إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ ﴿٥٣﴾

54. And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ﴿٥٤﴾

55. So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ﴿٥٥﴾

56. And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.

وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ ۖ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ﴿٥٦﴾

57. Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.

لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا۟ إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

58. And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.

وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ ۖ فَإِنْ أُعْطُوا۟ مِنْهَا رَضُوا۟ وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ﴿٥٨﴾

59. (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.

وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ﴿٥٩﴾ ع ١٣

60. The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled,[1] and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. Allah is Knower, Wise.

إِنَّمَا الصَّدَقَٰتُ لِلْفُقَرَآءِ وَالْمَسَٰكِينِ وَالْعَٰمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى الرِّقَابِ وَالْغَٰرِمِينَ وَفِى
سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

61. And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.

وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ
قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ
وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ
اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾

62. They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ ۚ وَاللَّهُ وَرَسُولُهُۥٓ أَحَقُّ
أَن يُرْضُوهُ إِن كَانُوا مُؤْمِنِينَ ﴿٦٢﴾

63. Know they not that whoso opposeth Allah and His messenger, his portion verily is hell, to abide therein? That is the extreme abasement.

أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ
جَهَنَّمَ خَٰلِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْىُ الْعَظِيمُ ﴿٦٣﴾

64. The hypocrites fear lest a sūrah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

يَحْذَرُ الْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم
بِمَا فِى قُلُوبِهِمْ ۚ قُلِ اسْتَهْزِءُوٓا۟ إِنَّ اللَّهَ مُخْرِجٌ
مَّا تَحْذَرُونَ ﴿٦٤﴾

65. And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?

66. Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ
قُلْ أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾
لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن
طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾

67. The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.

ٱلْمُنَٰفِقُونَ وَالْمُنَٰفِقَٰتُ بَعْضُهُم مِّنۢ بَعْضٍ ۘ يَأْمُرُونَ
بِالْمُنكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ
نَسُوا۟ اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَٰفِقِينَ هُمُ الْفَٰسِقُونَ ﴿٦٧﴾

[1] A special portion of the Alms was allotted to the people of Mecca, the former enemies of Al-Islam, who were converted *en masse* after the capture of the city, and whose "hearts were to be reconciled."

68. Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.

وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللّٰهُ ۚ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٦٨﴾

69. Even as those before you were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّاَوْلَادًا ۭ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِيْ خَاضُوْا ۭ اُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ﴿٦٩﴾

70. Hath not the fame of those before them reached them—the folk of Noah, 'Aād, Thamūd, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's sovereignty). So Allah surely wronged them not, but they did wrong themselves.

اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ۙ وَقَوْمِ اِبْرٰهِيْمَ وَاَصْحٰبِ مَدْيَنَ وَالْمُؤْتَفِكٰتِ ۭ اَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٧٠﴾

71. And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَاۗءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اُولٰۗىِٕكَ سَيَرْحَمُهُمُ اللّٰهُ ۭ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٧١﴾

72. Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide—blessed dwellings in Gardens of Eden. And—greater (far)!—acceptance from Allah. That is the Supreme triumph.

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٧٢﴾

73. O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end.

74. They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.

75. And of them is he who made a covenant with Allah (saying): If He give us of His bounty We will give alms and become of the righteous.

76. Yet when He gave them of His bounty, they hoarded it and turned away, averse;

77. So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.

78. Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?

79. Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them—Allah (Himself) derideth them. Theirs will be a painful doom.

80. Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ
وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾
يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ ۚ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَ
كَفَرُوا۟ بَعْدَ إِسْلَٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا
نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن
يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ
عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ فِى
ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ﴿٧٤﴾
وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ
لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾
فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم
مُّعْرِضُونَ ﴿٧٦﴾
فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ
أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ﴿٧٧﴾
أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ
عَلَّٰمُ ٱلْغُيُوبِ ﴿٧٨﴾
ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى
ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ ۙ سَخِرَ ٱللَّهُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾
ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۖ إِن تَسْتَغْفِرْ لَهُمْ
سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا۟
بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٨٠﴾ ع ١٦

81. Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The heat of hell is more intense of heat, if they but understood.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلٰفَ رَسُولِ اللّٰهِ
وَكَرِهُوٓا اَنْ يُّجَاهِدُوا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ
فِي سَبِيلِ اللّٰهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ ۗ
قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ۗ لَوْ كَانُوا
يَفْقَهُونَ ﴿٨١﴾

82. Then let them laugh a little: they will weep much, as the reward of what they used to earn.

فَلْيَضْحَكُوا قَلِيلًا وَّلْيَبْكُوا كَثِيرًا ۚ جَزَآءً بِمَا
كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight) then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with those who stay behind.

فَاِنْ رَّجَعَكَ اللّٰهُ اِلٰى طَآئِفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوكَ
لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ اَبَدًا وَّلَنْ
تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ اِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ اَوَّلَ
مَرَّةٍ فَاقْعُدُوا مَعَ الْخٰلِفِينَ ﴿٨٣﴾

84. And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.

وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ
عَلٰى قَبْرِهٖ ۖ اِنَّهُمْ كَفَرُوا بِاللّٰهِ وَرَسُولِهٖ وَمَاتُوا وَ
هُمْ فٰسِقُونَ ﴿٨٤﴾

85. Let not their wealth nor their children astonish thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.

وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْلَادُهُمْ ۚ اِنَّمَا يُرِيدُ
اللّٰهُ اَنْ يُّعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ
وَهُمْ كٰفِرُونَ ﴿٨٥﴾

86. And when a sūrah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).

وَاِذَآ اُنْزِلَتْ سُورَةٌ اَنْ اٰمِنُوا بِاللّٰهِ وَجَاهِدُوا مَعَ
رَسُولِهِ اسْتَاْذَنَكَ اُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا
نَكُنْ مَّعَ الْقٰعِدِينَ ﴿٨٦﴾

87. They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.

رَضُوا بِاَنْ يَّكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلٰى قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿٨٧﴾

88. But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.

لَٰكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ ۚ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

89. Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the Supreme triumph.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾ ع ١٧

90. And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

91. Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٩١﴾

92. Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا وَّأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنفِقُونَ ﴿٩٢﴾

93. The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with those who stay behind. Allah hath sealed their hearts so that they know not.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۚ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

94. They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the invisible as well as the visible, and He will tell you what ye used to do.

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾

95. They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا
عَنْهُمْ ۖ فَأَعْرِضُوا عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ
جَهَنَّمُ ۖ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

96. They swear unto you, that ye may accept them. Though ye accept them, Allah verily accepteth not wrongdoing folk.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ
فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

97. The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ
مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

98. And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah), as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

99. And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَتَّخِذُ مَا يُنْفِقُ قُرُبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ
الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۚ سَيُدْخِلُهُمُ اللَّهُ فِي
رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

100. And the first to lead the way, of the Muhājirîn [1] and the Anṣār,[2] and those who followed them in goodness—Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

101. And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madînah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ ۖ وَمِنْ أَهْلِ
الْمَدِينَةِ ۖ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ
نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ
عَذَابٍ عَظِيمٍ ﴿١٠١﴾

[1] The fugitives from Mecca to Al-Madinah.
[2] The Muslims of Al-Madinah who welcomed the fugitives from Mecca and helped the Prophet with their wealth and defended him with their lives.

102. And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Relenting, Merciful.

وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٠٢﴾

103. Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿١٠٣﴾

104. Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.

اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَاْخُذُ الصَّدَقٰتِ وَاَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿١٠٤﴾

105. And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the invisible and the visible, and He will tell you what ye used to do.

وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهٗ وَالْمُؤْمِنُوْنَ ؕ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٠٥﴾

106. And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٠٦﴾

107. And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars.

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ؕ وَلَيَحْلِفُنَّ اِنْ اَرَدْنَآ اِلَّا الْحُسْنٰى ؕ وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿١٠٧﴾

108. Never stand (to pray) there. A place of worship which was founded upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.

لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ﴿١٠٨﴾

109. Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.

اَفَمَنْ اَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَرِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ عَلٰى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِيْ نَارِ جَهَنَّمَ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٠٩﴾

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا
أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

110. The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنْجِيلِ وَ
الْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

111. Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'ān. Who fulfilleth his covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ
السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ
الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ
الْمُؤْمِنِينَ ﴿١١٢﴾

112. (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah—And give glad tidings to believers!

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

113. It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ
وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ
مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

114. The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ
يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

115. It was never Allah's (part) that he should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يُحْيِي
وَيُمِيتُ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ ﴿١١٦﴾

116. Lo! Allah! Unto Him belongeth the sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper.

لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ
الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ
يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۭ اِنَّهٗ
بِهِمْ رَءُوْفٌ رَّحِيْمٌ ﴿١١٧﴾

117. Allah hath turned in mercy to the Prophet, and to the Muhājirîn and the Anṣār[1] who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them:

وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ۭ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ
الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا
اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ۭ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ۭ
اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿١١٨﴾

118. And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him).[2] Lo! Allah ! He is the Relenting, the Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

119. O ye who believe! Be careful of your duty to Allah, and be with the truthful.

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ
اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ
نَّفْسِهٖ ۭ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ وَّلَا
مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَطَـــُٔوْنَ مَوْطِئًا يَّغِيْظُ
الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ
عَمَلٌ صَالِحٌ ۭ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿١٢٠﴾

120. It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs to stay behind (away from) the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good:

وَلَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّلَا كَبِيْرَةً وَّلَا
يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ
مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢١﴾

121. Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَاۗفَّةً ۭ فَلَوْلَا نَفَرَ مِنْ
كُلِّ فِرْقَةٍ مِّنْهُمْ طَاۗىِٕفَةٌ لِّيَتَفَقَّهُوْا فِي الدِّيْنِ
وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ
يَحْذَرُوْنَ ﴿١٢٢﴾

122. And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

[1] See v. 100, footnotes.
[2] The reference is to three men of Al-Madinah who were ostracised on account of a misdeed, but afterwards repented and were forgiven.

123. O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿١٢٣﴾

124. And whenever a sūrah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor).

وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ فَمِنْهُمْ مَّنْ يَّقُوْلُ اَيُّكُمْ زَادَتْهُ هٰذِهٖٓ اِيْمَانًا ۚ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَزَادَتْهُمْ اِيْمَانًا وَّهُمْ يَسْتَبْشِرُوْنَ ﴿١٢٤﴾

125. But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.

وَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا اِلٰى رِجْسِهِمْ وَمَاتُوْا وَهُمْ كٰفِرُوْنَ ﴿١٢٥﴾

126. See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.

اَوَلَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِيْ كُلِّ عَامٍ مَّرَّةً اَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ وَلَا هُمْ يَذَّكَّرُوْنَ ﴿١٢٦﴾

127. And whenever a sūrah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.

وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ اِلٰى بَعْضٍ ۭ هَلْ يَرٰىكُمْ مِّنْ اَحَدٍ ثُمَّ انْصَرَفُوْا ۭ صَرَفَ اللّٰهُ قُلُوْبَهُمْ بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿١٢٧﴾

128. There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.

لَقَدْ جَاۗءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿١٢٨﴾

129. Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.

فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ۡ لَآ اِلٰهَ اِلَّا هُوَ ۭ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿١٢٩﴾

Derives its title from v. 99. "If only there had been a community (of those that were) estroyed of old that believed and profited by its belief as did the folk of Jonah!" As is he case with nearly all the Meccan Surahs, the date of revelation is uncertain, on ccount of the dearth of historical allusion All that can with certainly be said is, that it elongs to the latest group of Meccan Surahs, and must therefore have been revealed at ome time during the last four years before the Hijrah.

A late Meccan Surah, with the exception of three verses revealed at Al-Madinah.

110. And (O Muhammad) follow that which is inspired in thee, and forbear until llah give judgement. And He is the Best of Judges.

JONAH
Revealed at Mecca

اٰيَاتُهَا ١٠٩ (١٠) سُوْرَةُ يُوْنُسَ مَكِّيَّةٌ رُكُوْعَاتُهَا ١١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Beneficent, the Merciful.

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ①

1. Alif. Lām. Rā.[1] These are verses of the wise Scripture.

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۭ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ②

2. Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ۭ مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ۭ اَفَلَا تَذَكَّرُوْنَ ③

3. Lo! your Lord is Allah Who created the heavens and the earth in six Days,[2] then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remember?

اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ اِنَّهٗ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ ۭ وَالَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ④

4. Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.

هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَاۗءً وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ۭ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ⑤

5. He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.

اِنَّ فِي اخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّتَّقُوْنَ ⑥

6. Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).

[1] See Sur. II, v. 1, footnote.
[2] See XXII: 47, XXXII: 5 and LXX: 4.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ٧

7. Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ٨

8. Their home will be the Fire because of what they used to earn.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ
بِإِيمَانِهِمْ ۖ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ٩

9. Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۚ
وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ١٠

10. Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace! And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ
لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ ۚ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
فِي طُغْيَانِهِمْ يَعْمَهُونَ ١١

11. If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ
قَائِمًا ۖ فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا
إِلَىٰ ضُرٍّ مَسَّهُ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ١٢

12. And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune, that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَ
جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ
كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ١٣

13. We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ
كَيْفَ تَعْمَلُونَ ١٤

14. Then We appointed you viceroys in the earth after them, that We might see how ye behave.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِي
أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ
إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ١٥

15. And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture[1] other than this, or change it Say (O Muhammad): It is not for me to change it of my own accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.

[1]Ar. *Qur'an*

16. Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?

قُل لَّوْ شَآءَ اللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۖ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. Who doth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ﴿١٧﴾

18. They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and high exalted above all that ye associate (with Him)!

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord, it had been judged between them in respect of that wherein they differ.

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

20. And they will say: If only a portent were sent down upon him from his Lord! Then say (O Muhammad): The unseen belongeth to Allah. So wait! Lo, I am waiting with you.

وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ ۖ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ﴿٢٠﴾

21. And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

22. He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ ۖ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾

23. Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world: then unto Us is your return and We shall proclaim unto you what ye used to do.

فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ۗ يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ عَلٰٓى اَنْفُسِكُمْ ۙ مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ۡ ثُمَّ اِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٣﴾

24. The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do We expound the revelations for people who reflect.

اِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ مِمَّا يَاْكُلُ النَّاسُ وَ الْاَنْعَامُ ۗ حَتّٰٓى اِذَآ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَ ازَّيَّنَتْ وَظَنَّ اَهْلُهَآ اَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ اَتٰىهَآ اَمْرُنَا لَيْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ۗ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢٤﴾

25. And Allah summoneth to the abode of Peace, and leadeth whom He will to a straight path.

وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ۗ وَيَهْدِىْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٥﴾

26. For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ ۗ وَلَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّلَا ذِلَّةٌ ۗ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٦﴾

27. And those who earn ill deeds. (for them) requital of each ill deed by the like thereof; and ignominy overtaketh them—They have no protector from Allah—as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.

وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا ۙ وَ تَرْهَقُهُمْ ذِلَّةٌ ۗ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ۗ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٧﴾

28. On the Day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.

وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ﴿٢٨﴾

29. Allah sufficeth as a witness between us and you, that we were unaware of your worship.

30. There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.

31. Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?

32. Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!

33. Thus is the Word of thy Lord justified concerning those who do wrong that they believe not.

34. Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How, then, are ye misled!

35. Say: Is there of your partners (whom ye ascribe unto Allah), one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided? What aileth ye? How judge ye?

36. Most of them follow naught but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.

فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَبَيْنَكُمْ اِنْ كُنَّا عَنْ
عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿٢٩﴾

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَرُدُّوْٓا اِلَى اللّٰهِ
مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٣٠﴾ ع

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ
السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ؕ
فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣١﴾

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا
الضَّلٰلُ ۖ فَاَنّٰى تُصْرَفُوْنَ ﴿٣٢﴾

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْٓا
اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٣﴾

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ
يُعِيْدُهٗ ؕ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى
تُؤْفَكُوْنَ ﴿٣٤﴾

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْٓ اِلَى الْحَقِّ ؕ
قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ؕ اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ
اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ اِلَّآ اَنْ يُّهْدٰى ۚ
فَمَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ ﴿٣٥﴾

وَمَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ؕ اِنَّ الظَّنَّ لَا
يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا
يَفْعَلُوْنَ ﴿٣٦﴾

37. And this Qur'ān is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind—Therein is no doubt—from the Lord of the Worlds.

وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ
وَلٰكِنْ تَصْدِيْقَ الَّذِيْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ الْكِتٰبِ
لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٣٧﴾

38. Or say they: He hath invented it? Say: Then bring a sūrah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۭ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ
وَادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٣٨﴾

39. Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!

بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ وَلَمَّا يَاْتِهِمْ
تَاْوِيْلُهٗ ۭ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿٣٩﴾

40. And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is best aware of the corrupters.

وَمِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَمِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ۭ
وَرَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ﴿٤٠﴾ ع ٩

41. And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.

وَاِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ
بَرِيْۗـُٔوْنَ مِمَّآ اَعْمَلُ وَاَنَا بَرِيْۗءٌ مِّمَّا تَعْمَلُوْنَ ﴿٤١﴾

42. And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?

وَمِنْهُمْ مَّنْ يَّسْتَمِعُوْنَ اِلَيْكَ ۭ اَفَاَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ
كَانُوْا لَا يَعْقِلُوْنَ ﴿٤٢﴾

43. And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?

وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ ۭ اَفَاَنْتَ تَهْدِي الْعُمْيَ
وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ ﴿٤٣﴾

44. Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.

اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـــًٔا وَّلٰكِنَّ النَّاسَ
اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٤٤﴾

45. And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.

وَيَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنَ
النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ۭ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا
بِلِقَاۗءِ اللّٰهِ وَمَا كَانُوْا مُهْتَدِيْنَ ﴿٤٥﴾

46. Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.

وَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِىْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا
مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰى مَا يَفْعَلُوْنَ ﴿٤٦﴾

47. And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgement) it will be judged between them fairly, and they will not be wronged.

وَلِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَآءَ رَسُوْلُهُمْ قُضِىَ بَيْنَهُمْ
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ ﴿٤٧﴾

48. And they say: When will this promise be fulfilled, if ye are truthful?

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٨﴾

49. Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).

قُلْ لَّآ اَمْلِكُ لِنَفْسِىْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ
لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَاْخِرُوْنَ
سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿٤٩﴾

50. Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day, what is there of it that the guilty ones desire to hasten?

قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا مَّاذَا
يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ﴿٥٠﴾

51. Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْـٰٔنَ وَقَدْ كُنْتُمْ بِهٖ
تَسْتَعْجِلُوْنَ ﴿٥١﴾

52. Then will it be said unto those who dealt unjustly: Taste the torment of eternity. Are ye requited aught save what ye used to earn?

ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ هَلْ
تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿٥٢﴾

53. And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.

وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِىْ وَرَبِّىْٓ اِنَّهٗ لَحَقٌّ ۚ
وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ﴿٥٣﴾ ع

وقف النبي صلى الله عليه وسلم ع ٥ ١٠

54. And if each soul that doth wrong had all that is in the earth it would seek to ransom itself therewith: and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.

وَلَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى الْاَرْضِ لَافْتَدَتْ
بِهٖ ؕ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۚ وَقُضِىَ
بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ ﴿٥٤﴾

55. Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.

اَلَآ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ اَلَآ اِنَّ وَعْدَ
اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٥٥﴾

56. He quickeneth and giveth death, and unto Him ye will be returned.

هُوَ يُحْىٖ وَيُمِيْتُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٥٦﴾

57. O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

58. Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٨﴾

59. Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Say: Hath Allah permitted you, or do ye invent a lie concerning Allah?

قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ﴿٥٩﴾

60. And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.

وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾ ع ١١

61. And thou (Muhammad) art not occupied with any business and thou recitest not a lecture[1] from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٦١﴾

62. Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve.

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

63. Those who believe and keep their duty (to Allah),

ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾

64. Theirs are good tidings in the life of the world and in the Hereafter—There is no changing the Words of Allah—that is the Supreme Triumph.

لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿٦٤﴾

65. And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.

وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿٦٥﴾

[1]Ar. *Qur'an*

66. Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.

67. He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.

68. They say: Allah hath taken (unto Him) a son—Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?

69. Say: Verily those who invent a lie concerning Allah will not succeed.

70. This world's portion (will be theirs), then unto Us is their return. Then we make them taste a dreadful doom because they used to disbelieve.

71. Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action, you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.

72. But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).

73. But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.

أَلَآ إِنَّ لِلَّهِ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

هُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٧﴾

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِيُّ ۖ لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ﴿٦٩﴾

مَتَٰعٌ فِي ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ﴿٧٠﴾ ع

وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ ۘ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ﴿٧١﴾

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ﴿٧٢﴾

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِي ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾

74. Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ قَبْلُ ؕ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِيْنَ ﴿٧٤﴾

75. Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُّوْسٰى وَهٰرُوْنَ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿٧٥﴾

76. And when the Truth from Our presence came unto them, they said: This is mere magic.

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْٓا اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ﴿٧٦﴾

77. Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.

قَالَ مُوْسٰٓى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَلَا يُفْلِحُ السّٰحِرُوْنَ ﴿٧٧﴾

78. They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.

قَالُوْٓا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَتَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِى الْاَرْضِ ؕ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ﴿٧٨﴾

79. And Pharaoh said: Bring every cunning wizard unto me.

وَقَالَ فِرْعَوْنُ ائْتُوْنِىْ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿٧٩﴾

80. And when the wizards came, Moses said unto them: Cast your cast!

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ﴿٨٠﴾

81. And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief makers.

فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ السِّحْرُ ؕ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ؕ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ﴿٨١﴾

82. And Allah will vindicate the Truth by His words, however much the guilty be averse.

وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿٨٢﴾ ع ١٢

83. But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that they would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.

فَمَآ اٰمَنَ لِمُوْسٰٓى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَا۟ئِهِمْ اَنْ يَّفْتِنَهُمْ ؕ وَاِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ ﴿٨٣﴾

84. And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!

وَقَالَ مُوْسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ﴿٨٤﴾

فَقَالُوا عَلَى اللّٰهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ
الظّٰلِمِيْنَ ﴿٨٥﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ﴿٨٦﴾

وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ
بُيُوْتًا وَّاجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ؕ وَ
بَشِّرِ الْمُؤْمِنِيْنَ ﴿٨٧﴾

وَقَالَ مُوْسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ زِيْنَةً
وَّاَمْوَالًا فِى الْحَيٰوةِ الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ
رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا
يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿٨٨﴾

قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا وَلَا تَتَّبِعٰٓنِّ
سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿٨٩﴾

وَجٰوَزْنَا بِبَنِىْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ
وَجُنُوْدُهٗ بَغْيًا وَّعَدْوًا ؕ حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ
اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِىْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ
وَاَنَا مِنَ الْمُسْلِمِيْنَ ﴿٩٠﴾

آٰلْـٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِيْنَ ﴿٩١﴾

فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ؕ
ع ٩ ١٤ وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ ﴿٩٢﴾

وَلَقَدْ بَوَّاْنَا بَنِىْٓ اِسْرَآءِيْلَ مُبَوَّاَ صِدْقٍ وَّرَزَقْنٰهُمْ
مِّنَ الطَّيِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ الْعِلْمُ ؕ اِنَّ
رَبَّكَ يَقْضِىْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٩٣﴾

85. They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;

86. And, of Thy mercy, save us from the folk that disbelieve!

87. And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

88. And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world. Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.

89. He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.

90. And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no God save Him in Whom the Children of Israel believe, and I am of those who surrender (unto Him).

91. What! Now! When hitherto thou hast rebelled and been of the wrongdoers?

92. But this day We save thee in thy body that thou mayest be a portent for those after thee. Lo! most of mankind are heedless of Our portents.

93. And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

94. And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers:

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ
يَقْرَءُونَ الْكِتٰبَ مِنْ قَبْلِكَ لَقَدْ جَآءَكَ الْحَقُّ مِنْ
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

95. And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِاٰيٰتِ اللّٰهِ فَتَكُونَ
مِنَ الْخٰسِرِينَ ﴿٩٥﴾

96. Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا
يُؤْمِنُونَ ﴿٩٦﴾

97. Though every token come unto them, till they see the painful doom.

وَلَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الْعَذَابَ
الْأَلِيمَ ﴿٩٧﴾

98. If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.

فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ إِيمَانُهَآ إِلَّا قَوْمَ
يُونُسَ لَمَّآ اٰمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ
فِي الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ إِلٰى حِينٍ ﴿٩٨﴾

99. And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?

وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا
أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

100. It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللّٰهِ وَيَجْعَلُ
الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾

101. Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.

قُلِ انْظُرُوا مَاذَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَمَا تُغْنِي
الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾

102. What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ
قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾

103. Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ اٰمَنُوا كَذٰلِكَ حَقًّا
عَلَيْنَا نُنْجِ الْمُؤْمِنِينَ ﴿١٠٣﴾ ع ١٥

104. Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.

قُلْ يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ
فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ
اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۖ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ
الْمُؤْمِنِيْنَ ﴿١٠٤﴾

105. And (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).

وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَلَا تَكُوْنَنَّ مِنَ
الْمُشْرِكِيْنَ ﴿١٠٥﴾

106. And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ
فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ﴿١٠٦﴾

107. If Allah afflicteth thee with some hurt there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.

وَاِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ اِلَّا هُوَ ۚ وَ
اِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ۭ يُصِيْبُ بِهٖ مَنْ
يَّشَآءُ مِنْ عِبَادِهٖ ۭ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿١٠٧﴾

108. Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth, erreth only against it. And I am not a warder over you.

قُلْ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ
فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ
فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ﴿١٠٨﴾

109. And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgement. And He is the Best of Judges.

وَاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ وَاصْبِرْ حَتّٰى يَحْكُمَ اللّٰهُ ۚ
وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿١٠٩﴾ ع ١٠

SURAH XI *Hud*

Takes its name from v. 50, which begins the story of Hud, of the tribe of 'Aad, one of the prophets of Arabia who is not mentioned in the Hebrew Scriptures. The Surah also contains the stories of two other Arab prophets, Salih, of the tribe of Thamud, and Shu'eyb of Midian (identified with Jethro), which, with those of Noah and Moses, are quoted as part of the history of Divine Revelation, the truth of which is here vindicated in a manner supplementary to Surah X.

A late Meccan Surah, except v. 114 f., revealed at Al-Madinah.

HUD

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lam. Ra.[1] (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed,

2. (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.

3. And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you the retribution of an Awful day.

4. Unto Allah is your return, and He is Able to do all things.

5. Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breast (of men).

6. And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear record.

7. And He it is Who created the heavens and the earth in six Days[2]—and His Throne was upon the water—that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic.

[1]See Sur. II, v. 1, footnote.

[2]V. XXII: 47, XXXII: 5, and LXX: 4.

آياتها ١٢٣ (١١) سورة هود مكية ركوعاتها ١٠

بسم الله الرحمن الرحيم

الر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ١

أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ٢

وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ٣

إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٤

أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٥

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ٦

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِنۢ بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧

8. And if We delay for them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them.

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ
لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا
عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

9. And if We cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.

وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ
إِنَّهُ لَيَئُوسٌ كَفُورٌ ﴿٩﴾

10. And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful;

وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ
ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾

11. Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾

12. A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ
صَدْرُكَ أَن يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَاءَ
مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكِيلٌ ﴿١٢﴾

13. Or they say: He hath invented it. Say: Then bring ten sūrahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful!

أَمْ يَقُولُونَ افْتَرَاهُ ۖ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ
مُفْتَرَيَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُم مِّن دُونِ اللَّهِ
إِن كُنتُمْ صَادِقِينَ ﴿١٣﴾

14. And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no God save Him. Will ye then be (of) those who surrender?[1]

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ
وَأَن لَّا إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾

15. Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.

مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ
إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

16. Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَ
حَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٦﴾

[1]Ar. *Muslimin.*

17. Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
وَمِن قَبْلِهِ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُو۟لَٰٓئِكَ
يُؤْمِنُونَ بِهِۦ ۖ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ
مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۖ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾

18. Who doth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَٰٓئِكَ
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَٰدُ هَٰٓؤُلَآءِ
ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى
ٱلظَّٰلِمِينَ ﴿١٨﴾

19. Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ
وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ﴿١٩﴾

20. Such will not escape in the earth, nor have they any protecting friends beside Allah, For them the torment will be double. They could not bear to hear, and they used not to see.

أُو۟لَٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ
لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ۘ يُضَٰعَفُ لَهُمُ
ٱلْعَذَابُ ۚ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟
يُبْصِرُونَ ﴿٢٠﴾

21. Such are they who have lost their souls, and that which they used to invent hath failed them.

أُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا
كَانُوا۟ يَفْتَرُونَ ﴿٢١﴾

22. Assuredly in the Hereafter they will be the greatest losers.

لَا جَرَمَ أَنَّهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ﴿٢٢﴾

23. Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden: they will abide therein.

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ
رَبِّهِمْ ۙ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢٣﴾

24. The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?

مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ وَ
ٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾ ع

25. And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

26. That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.

أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

27. The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us—nay, we deem you liars.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ ۖ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

28. He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي رَحْمَةً مِّنْ عِندِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَارِهُونَ ﴿٢٨﴾

29. And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe—Lo! they have to meet their Lord—but I see you a folk that are ignorant.

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۚ إِنَّهُم مُّلَاقُو رَبِّهِمْ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

30. And, O my people! who would deliver me from Allah if I thrust them away? Will ye not then reflect?

وَيَا قَوْمِ مَن يَنصُرُنِي مِنَ اللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

31. I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor say I unto those whom your eyes scorn that Allah will not give them good—Allah knoweth best what is in their hearts—Lo! then indeed I should be of the wrong-doers.

وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا ۖ اللَّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ ۖ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ ﴿٣١﴾

32. They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful.

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

قَالَ إِنَّمَا يَأْتِيكُم بِهِ اللَّهُ إِن شَاءَ وَمَا أَنتُم
بِمُعْجِزِينَ ﴿٣٣﴾

33. He said: Only Allah will bring it upon you if He will, and ye can by no means escape.

وَلَا يَنفَعُكُمْ نُصْحِي إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ
إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ
تُرْجَعُونَ ﴿٣٤﴾

34. My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي
وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

35. Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن
قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

36. And it was inspired in Noah, (saying): No one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي
الَّذِينَ ظَلَمُوا إِنَّهُم مُّغْرَقُونَ ﴿٣٧﴾

37. Build the ship under Our Eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِ
سَخِرُوا مِنْهُ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ
مِنكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾

38. And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of us, yet we mock at you even as ye mock;

فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَ
يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

39. And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا
مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ
عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا
قَلِيلٌ ﴿٤٠﴾

40. (Thus it was) till, when Our commandment came to pass and the oven gushed forth water,[1] We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِاهَا وَمُرْسَاهَا ۚ
إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ﴿٤١﴾

41. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

[1]This was a sign of the deluge, water gushing up from underground as well as falling from the sky.

42. And it sailed with them amid waves like mountains, and Noah cried unto his son—and he was standing aloof—O my son! Come ride with us, and be not with the disbelievers.

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ ﴿٤٢﴾

43. He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٣﴾

44. And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Jūdî and it was said: A far removal for wrongdoing folk!

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

45. And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the Truth and Thou art the Most Just of Judges.

وَنَادَىٰ نُوحٌ رَّبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾

46. He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۖ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

47. He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾

48. It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

49. This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! the sequel is for those who ward off (evil).

تِلْكَ مِنْ أَنبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَا أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۛ فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

50. And unto (the tribe of) 'Aād (We sent) their brother, Hūd. He said: O my people! Serve Allah! Ye have no other God save Him. Lo! ye do but invent!

51. O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him who made me. Have ye then no sense?

52. And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!

53. They said: O Hūd! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee.

54. We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah):

55. Beside Him. So (try to) circumvent me, all of you, give me no respite.

56. Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on the Straight path.

57. And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things.

58. And when Our commandment came to pass We saved Hūd and those who believed with him by a mercy from Us; We saved them from a harsh doom.

59. And such were 'Aād. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا
لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾
يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي
فَطَرَنِي ۚ أَفَلَا تَعْقِلُونَ ﴿٥١﴾
وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ
وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾
قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا
عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾
إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ
إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾
مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ ﴿٥٥﴾
إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ
إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ﴿٥٦﴾
فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَ
يَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا ۚ
إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٥٧﴾
وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ
بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٨﴾
وَتِلْكَ عَادٌ ۖ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ
وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

60. And a curse was made to follow them in the world and on the Day of Resurrection. Lo! 'Aād disbelieved in their Lord. A far removal for 'Aād, the folk of Hūd!

وَأُتْبِعُوا فِي هٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيٰمَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ﴿٦٠﴾

61. And unto (the tribe of) Thamūd (We sent) their brother Ṣāliḥ. He said: O my people! Serve Allah, ye have no other God save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo, my Lord is Nigh, Responsive.

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلٰهٍ غَيْرُهُ ۖ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

62. They said: O Ṣāliḥ! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.

قَالُوا يٰصَالِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هٰذَا ۖ أَتَنْهَانَا أَن نَّعْبُدَ مَا يَعْبُدُ آبَاؤُنَا ۖ وَإِنَّنَا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾

63. He said: O my people! Bethink ye if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition.

قَالَ يٰقَوْمِ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَآتَانِي مِنْهُ رَحْمَةً فَمَن يَنصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾

64. O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you.

وَيٰقَوْمِ هٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

65. But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

فَعَقَرُوهَا ۖ فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾

66. So, when Our commandment came to pass, We saved Ṣāliḥ, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty.

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٦﴾

67. And the (Awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings,

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جٰثِمِينَ ﴿٦٧﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۗ
أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾

68. As though they had not dwelt there. Lo! Thamūd disbelieved in their Lord: A far removal for Thamūd!

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا
سَلَامًا ۖ قَالَ سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ
حَنِيذٍ ﴿٦٩﴾

69. And Our messengers came unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ
أَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا
إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾

70. And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent unto the folk of Lot.

وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَ
مِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾

71. And his wife, standing by, laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.

قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا بَعْلِي
شَيْخًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

72. She said: Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ
عَلَيْكُمْ أَهْلَ الْبَيْتِ ۚ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٧٣﴾

73. They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ
الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾

74. And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ ﴿٧٥﴾

75. Lo! Abraham was mild, imploring, penitent.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَٰذَا ۖ إِنَّهُ قَدْ جَاءَ
أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ
مَرْدُودٍ ﴿٧٦﴾

76. (It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ
ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

77. And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day!

78. And his people came unto him, running towards him—and before then they, used to commit abominations—He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the presence of) my guests. Is there not among you any upright man?

وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ ؕ وَمِنْ قَبْلُ كَانُوْا
يَعْمَلُوْنَ السَّيِّاٰتِ ؕ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِيْ هُنَّ
اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ فِيْ ضَيْفِيْ ؕ اَلَيْسَ
مِنْكُمْ رَجُلٌ رَّشِيْدٌ ﴿٧٨﴾

79. They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِيْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَاِنَّكَ
لَتَعْلَمُ مَا نُرِيْدُ ﴿٧٩﴾

80. He said: Would that I had strength to resist you or had some strong support (among you)!

قَالَ لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ ﴿٨٠﴾

81. (The messengers) said: O Lot! Lo! we are messengers of thy Lord: they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round—(all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?

قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْٓا اِلَيْكَ فَاَسْرِ
بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ
اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِيْبُهَا مَآ اَصَابَهُمْ ؕ اِنَّ مَوْعِدَهُمُ
الصُّبْحُ ؕ اَلَيْسَ الصُّبْحُ بِقَرِيْبٍ ﴿٨١﴾

82. So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا
عَلَيْهَا حِجَارَةً مِّنْ سِجِّيْلٍ ۙ مَّنْضُوْدٍ ﴿٨٢﴾

83. Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers.

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَمَا هِيَ مِنَ الظّٰلِمِيْنَ
بِبَعِيْدٍ ﴿٨٣﴾ ع

84. And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other God save Him! and give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا
اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَلَا تَنْقُصُوا الْمِكْيَالَ
وَالْمِيْزَانَ اِنِّيْٓ اَرٰىكُمْ بِخَيْرٍ وَّاِنِّيْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿٨٤﴾

85. O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.

وَيٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَلَا
تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِي الْاَرْضِ
مُفْسِدِيْنَ ﴿٨٥﴾

86. That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.

بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿٨٦﴾

87. They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.

قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ اَمْوَالِنَا مَا نَشٰٓؤُا ۭ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ﴿٨٧﴾

88. He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّيْ وَرَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ۭ وَمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰي مَآ اَنْهٰىكُمْ عَنْهُ ۭ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ۭ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ﴿٨٨﴾

89. And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hūd, and the folk of Ṣāliḥ; and the folk of Lot are not far off from you!

وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ۭ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿٨٩﴾

90. Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving.

وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ ۭ اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ ﴿٩٠﴾

91. They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us.

قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَلَوْلَا رَهْطُكَ لَرَجَمْنٰكَ ۡ وَمَآ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ﴿٩١﴾

92. He said: O my people! Is my family more to be honoured by you than Allah? And ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do.

قَالَ يٰقَوْمِ اَرَهْطِيْٓ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ ۭ وَاتَّخَذْتُمُوْهُ وَرَاۗءَكُمْ ظِهْرِيًّا ۭ اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٩٢﴾

93. And, O my people! Act according to your power, lo, I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you.

وَيٰقَوْمِ اعْمَلُوْا عَلٰي مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۭ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَمَنْ هُوَ كَاذِبٌ ۭ وَارْتَقِبُوْٓا اِنِّيْ مَعَكُمْ رَقِيْبٌ ﴿٩٣﴾

94. And when Our commandment came to pass We saved Shu'eyb and those who believed with Him by a mercy from Us; and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings,

95. As though they had not dwelt there. A far removal for Midian, even as Thamūd had been removed afar!

96. And verily We sent Moses with Our revelations and a clear warrant

97. Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.

98. He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led!

99. A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).

100. That is (something) of the tidings of the townships[1] (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped.

101. We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came thy Lord's command; they added to them naught save ruin.

102. Even thus is the grasp of thy Lord when he graspeth the township[1] while they are doing wrong. Lo! His grasp is painful, very strong.

103. Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.

104. And We defer it only as a term already reckoned.

[1]Or *communities*.

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُۥ
بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةُ
فَأَصْبَحُوا فِى دِيَارِهِمْ جَٰثِمِينَ ﴿٩٤﴾
كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ
ثَمُودُ ﴿٩٥﴾
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾
إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِ فَٱتَّبَعُوٓا۟ أَمْرَ فِرْعَوْنَ ۖ وَمَآ
أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٧﴾
يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ
ٱلْوِرْدُ ٱلْمَوْرُودُ ﴿٩٨﴾
وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ
ٱلْمَرْفُودُ ﴿٩٩﴾
ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ مِنْهَا قَآئِمٌ
وَحَصِيدٌ ﴿١٠٠﴾
وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ فَمَآ أَغْنَتْ عَنْهُمْ
ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ
لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ﴿١٠١﴾
وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ
إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ
يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾
وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٤﴾

105. On the day when it cometh no soul will speak except by His permission, some among them will be wretched; (others) glad.

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ﴿١٠٥﴾

106. As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,

فَأَمَّا الَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

107. Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.

خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٠٧﴾

108. And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing.

وَأَمَّا الَّذِينَ سُعِدُوا۟ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۖ عَطَآءً غَيْرَ مَجْذُوذٍ ﴿١٠٨﴾

109. So be not thou in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! We shall pay them their whole due unabated.

فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ﴿١٠٩﴾ ع ٩

110. And We verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

111. And lo! unto each thy Lord will verily repay his works in full, Lo! He is Informed of what they do.

وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾

112. So tread thou the Straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do.

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ ۚ وَلَا تَطْغَوْا۟ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

113. And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped.

وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

114. Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill deeds. This is a reminder for the mindful.

وَأَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ۚ إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ۚ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ﴿١١٤﴾

115. And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.

وَاصْبِرْ فَإِنَّ اللّٰهَ لَا يُضِيْعُ أَجْرَ الْمُحْسِنِيْنَ ﴿١١٥﴾

116. If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made sapless, and were guilty.

فَلَوْلَا كَانَ مِنَ الْقُرُوْنِ مِنْ قَبْلِكُمْ أُولُوْا بَقِيَّةٍ يَّنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيْلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِيْنَ ظَلَمُوْا مَا أُتْرِفُوْا فِيْهِ وَكَانُوْا مُجْرِمِيْنَ ﴿١١٦﴾

117. In truth thy Lord destroyed not the townships tyrannously while their folk were doing right.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّأَهْلُهَا مُصْلِحُوْنَ ﴿١١٧﴾

118. And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing,

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ﴿١١٨﴾

119. Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.

إِلَّا مَنْ رَّحِمَ رَبُّكَ ۚ وَلِذٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِيْنَ ﴿١١٩﴾

120. And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers.

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنْبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَجَآءَكَ فِيْ هٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَّذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿١٢٠﴾

121. And say unto those who believe not: Act according to your power. Lo! we (too) are acting.

وَقُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ ۗ إِنَّا عٰمِلُوْنَ ﴿١٢١﴾

122. And wait! Lo! we (too) are waiting.

وَانْتَظِرُوْا ۚ إِنَّا مُنْتَظِرُوْنَ ﴿١٢٢﴾

123. And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.

وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهٗ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٢٣﴾

SURAH XII *Joseph*

Yusuf takes its name from its subject which is the life-story of Joseph. It differs from all other Surahs in having only one subject. The differences from the Bible narrative are striking. Jacob is here a Prophet, who is not deceived by the story of his son's death, but is distressed because, through a suspension of his clairvoyance, he cannot see what has become of Joseph. The real importance of the narrative, its psychic burden, is emphasised throughout, and the manner of narration, though astonishing to Western readers, is vivid.

Tradition says that it was recited by the Prophet at Mecca to the first converts from Yathrib (Al-Madinah), *i.e.* in the second year before the Hijrah; but that, as Noldeke points out, does not mean that it was not revealed till then, but that it had been revealed by then.

A late Meccan Surah.

JOSEPH

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Rā. [1] These are verses of the Scripture that maketh plain.

2. Lo! We have revealed it, a Lecture [2] in Arabic, that ye may understand.

3. We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'ān, though aforetime thou wast of the heedless.

4. When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.

5. He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.

6. Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

7. Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.

8. When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.

9. (One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.

[1] See footnote, Surah II, v. 1.
[2] Ar. *Qur'an.*

اٰيَاتُهَا ١١ (١٢) سُوْرَةُ يُوْسُفَ مَكِّيَّةٌ رُكُوْعَاتُهَا ١٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝١

اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝٢

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَاِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝٣

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ۝٤

قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ۭ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ۝٥

وَكَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ وَيُتِمُّ نِعْمَتَهٗ عَلَيْكَ وَعَلٰٓى اٰلِ يَعْقُوْبَ كَمَآ اَتَمَّهَا عَلٰٓى اَبَوَيْكَ مِنْ قَبْلُ اِبْرٰهِيْمَ وَاِسْحٰقَ ۭ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ۝٦ ع

لَقَدْ كَانَ فِيْ يُوْسُفَ وَاِخْوَتِهٖٓ اٰيٰتٌ لِّلسَّاۗىِٕلِيْنَ ۝٧

اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ۭ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۝٨ ج

اقْتُلُوْا يُوْسُفَ اَوِ اطْرَحُوْهُ اَرْضًا يَّخْلُ لَكُمْ وَجْهُ اَبِيْكُمْ وَتَكُوْنُوْا مِنْۢ بَعْدِهٖ قَوْمًا صٰلِحِيْنَ ۝٩

10. One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.

11. They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?

12. Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.

13. He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.

14. They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.

15. Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.

16. And they came weeping to their father in the evening.

17. Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our sayings even when we speak the truth.

18. And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe.

19. And there came a caravan, and they sent their water-drawer. He let down his pail (into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ وَاَلْقُوْهُ فِيْ
غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ اِنْ كُنْتُمْ
فٰعِلِيْنَ ﴿١٠﴾
قَالُوْا يٰٓاَبَانَا مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ وَاِنَّا
لَهٗ لَنٰصِحُوْنَ ﴿١١﴾
اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿١٢﴾
قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَاَخَافُ اَنْ
يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ﴿١٣﴾
قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ﴿١٤﴾
فَلَمَّا ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ
وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا
يَشْعُرُوْنَ ﴿١٥﴾
وَجَآءُوْٓ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ﴿١٦﴾
قَالُوْا يٰٓاَبَانَآ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوْسُفَ
عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ وَمَآ اَنْتَ بِمُؤْمِنٍ
لَّنَا وَلَوْ كُنَّا صٰدِقِيْنَ ﴿١٧﴾
وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ۭ قَالَ بَلْ سَوَّلَتْ
لَكُمْ اَنْفُسُكُمْ اَمْرًا ۭ فَصَبْرٌ جَمِيْلٌ ۭ وَاللّٰهُ الْمُسْتَعَانُ
عَلٰي مَا تَصِفُوْنَ ﴿١٨﴾
وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى دَلْوَهٗ ۭ
قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ۭ وَاَسَرُّوْهُ بِضَاعَةً ۭ وَاللّٰهُ
عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ﴿١٩﴾

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ۚ وَكَانُوا
فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾ ع ٢ ١٢

20. And they sold him for a low price, a number of silver coins; and they attached no value to him.

وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي
مَثْوَاهُ عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ
مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ
الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

21. And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus We established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in his career, but most of mankind know not.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

22. And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَ
غَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ
اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ
الظَّالِمُونَ ﴿٢٣﴾

23. And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Wrongdoers never prosper.

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَن رَّأَىٰ بُرْهَانَ رَبِّهِ ۚ
كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ
عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

24. She verily desired him, and he would have desired her if it had not been that he saw the argument of his lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرٍ وَأَلْفَيَا
سَيِّدَهَا لَدَا الْبَابِ ۚ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ
سُوءًا إِلَّا أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

25. And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?

قَالَ هِيَ رَاوَدَتْنِي عَن نَّفْسِي وَشَهِدَ شَاهِدٌ
مِّنْ أَهْلِهَا إِن كَانَ قَمِيصُهُ قُدَّ مِن قُبُلٍ
فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

26. (Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from front, then she speaketh truth and he is of the liars.

27. And if his shirt is torn from behind, then she hath lied and he is of the truthful.

28. So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.

29. O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the sinful.

30. And women in the city said: The ruler's wife is asking of her slave-boy an ill deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

31. And when she heard of their sly talk, she sent for them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is not a human being. This is no other than some gracious angel!

32. She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.

33. He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.

34. So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower.

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ
الصَّادِقِينَ ﴿٢٧﴾
فَلَمَّا رَأَىٰ قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ
إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾
يُوسُفُ أَعْرِضْ عَنْ هَٰذَا وَاسْتَغْفِرِي لِذَنبِكِ
إِنَّكِ كُنتِ مِنَ الْخَاطِئِينَ ﴿٢٩﴾ ع ٣ ١٣
وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ
فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا
فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾
فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ
لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ
اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ
أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَا
إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾
قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ
عَن نَّفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ
لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّاغِرِينَ ﴿٣٢﴾
قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ
وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن
مِّنَ الْجَاهِلِينَ ﴿٣٣﴾
فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

35. And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.

36. And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).

37. He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

38. And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.

39. O my two fellow-prisoners! Are divers lords better, or Allah the One, the Almighty?

40. Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.

41. O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.

ثُمَّ بَدَا لَهُمْ مِّنْ بَعْدِ مَا رَاَوُا الْاٰيٰتِ لَيَسْجُنُنَّهٗ
حَتّٰى حِيْنٍ ﴿۳۵﴾ ع ۱۴

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ۭ قَالَ اَحَدُهُمَآ اِنِّىْٓ اَرٰىنِىْٓ
اَعْصِرُ خَمْرًا ۭ وَقَالَ الْاٰخَرُ اِنِّىْٓ اَرٰىنِىْٓ
اَحْمِلُ فَوْقَ رَاْسِىْ خُبْزًا تَاْكُلُ الطَّيْرُ مِنْهُ ۭ نَبِّئْنَا
بِتَاْوِيْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿۳۶﴾

قَالَ لَا يَاْتِيْكُمَا طَعَامٌ تُرْزَقٰنِهٖٓ اِلَّا نَبَّاْتُكُمَا بِتَاْوِيْلِهٖ
قَبْلَ اَنْ يَّاْتِيَكُمَا ۭ ذٰلِكُمَا مِمَّا عَلَّمَنِىْ رَبِّىْ ۭ اِنِّىْ تَرَكْتُ
مِلَّةَ قَوْمٍ لَّا يُؤْمِنُوْنَ بِاللّٰهِ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۳۷﴾
وَاتَّبَعْتُ مِلَّةَ اٰبَاۗءِىْٓ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ ۭ
مَا كَانَ لَنَآ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَيْءٍ ۭ ذٰلِكَ مِنْ
فَضْلِ اللّٰهِ عَلَيْنَا وَعَلَي النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَشْكُرُوْنَ ﴿۳۸﴾

يٰصَاحِبَيِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ اَمِ
اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿۳۹﴾

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اَسْمَاۗءً سَمَّيْتُمُوْهَآ اَنْتُمْ
وَاٰبَاۗؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۭ اِنِ الْحُكْمُ
اِلَّا لِلّٰهِ ۭ اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ ۭ ذٰلِكَ الدِّيْنُ الْقَيِّمُ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۴۰﴾

يٰصَاحِبَيِ السِّجْنِ اَمَّآ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ خَمْرًا ۭ
وَاَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ ۭ قُضِيَ
الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ﴿۴۱﴾

42. And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ
رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ
بِضْعَ سِنِينَ ﴿٤٢﴾

43. And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.

وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا
الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾

44. They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.

قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ
بِعَالِمِينَ ﴿٤٤﴾

45. And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُم
بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

46. (And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ
يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾

47. He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ
فِي سُنبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ﴿٤٧﴾

48. Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.

ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا
قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ﴿٤٨﴾

49. Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).

ثُمَّ يَأْتِي مِن بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَ
فِيهِ يَعْصِرُونَ ﴿٤٩﴾

50. And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ
ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ
أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِ ۚ
قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ ۚ قَالَتِ امْرَأَتُ
الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدتُّهُ عَن نَّفْسِهِ
وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

51. He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا
يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

52. (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا
مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٣﴾

53. I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا
كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

54. And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

55. He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۖ يَتَبَوَّأُ مِنْهَا
حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ وَلَا نُضِيعُ
أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

56. Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

57. And the reward of the Hereafter is better, for those who believe and ward off (evil).

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ
لَهُ مُنكِرُونَ ﴿٥٨﴾

58. And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَّكُم
مِّنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ
الْمُنزِلِينَ ﴿٥٩﴾

59. And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا
تَقْرَبُونِ ﴿٦٠﴾

60. And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.

61. They said: We will try to win him from his father: that we will surely do.

62. He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.

63. So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.

64. He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.

65. And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.

66. He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.

67. And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.

68. And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; [1] and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.

قَالُوا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَاِنَّا لَفٰعِلُوْنَ ﴿٦١﴾

وَقَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِيْ رِحَالِهِمْ
لَعَلَّهُمْ يَعْرِفُوْنَهَآ اِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمْ لَعَلَّهُمْ
يَرْجِعُوْنَ ﴿٦٢﴾

فَلَمَّا رَجَعُوْٓا اِلٰٓى اَبِيْهِمْ قَالُوْا يٰٓاَبَانَا مُنِعَ مِنَّا الْكَيْلُ
فَاَرْسِلْ مَعَنَآ اَخَانَا نَكْتَلْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ﴿٦٣﴾

قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَآ اَمِنْتُكُمْ عَلٰٓى اَخِيْهِ
مِنْ قَبْلُ ۭ فَاللّٰهُ خَيْرٌ حٰفِظًا ۠ وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿٦٤﴾

وَلَمَّا فَتَحُوْا مَتَاعَهُمْ وَجَدُوْا بِضَاعَتَهُمْ رُدَّتْ
اِلَيْهِمْ ۭ قَالُوْا يٰٓاَبَانَا مَا نَبْغِيْ ۭ هٰذِهٖ بِضَاعَتُنَا رُدَّتْ
اِلَيْنَا ۚ وَنَمِيْرُ اَهْلَنَا وَنَحْفَظُ اَخَانَا وَنَزْدَادُ كَيْلَ
بَعِيْرٍ ۭ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ﴿٦٥﴾

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ مَوْثِقًا مِّنَ
اللّٰهِ لَتَاْتُنَّنِيْ بِهٖٓ اِلَّآ اَنْ يُّحَاطَ بِكُمْ ۚ فَلَمَّآ اٰتَوْهُ
مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰي مَا نَقُوْلُ وَكِيْلٌ ﴿٦٦﴾

وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ وَّادْخُلُوْا
مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ۭ وَمَآ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ ۭ
اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ ۚ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿٦٧﴾

وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اَبُوْهُمْ ۭ مَا كَانَ يُغْنِيْ
عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسِ
يَعْقُوْبَ قَضٰىهَا ۭ وَاِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَ
لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٦٨﴾ ع ١٢

[1] There is a prevalent superstition in the East that the members of a large family ought not to appear all together, for fear of the ill luck that comes from envy in the hearts of others.

69. And when they went in before Joseph, he took his brother unto himself, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.

70. And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Ye are surely thieves!

71. They cried, coming toward them: What is it ye have lost?

72. They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.

73. They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.

74. They said: And what shall be the penalty for it, if ye prove liars?

75. They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.

76. Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.

77. They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case and Allah knoweth best (the truth of) that which ye allege.

78. They said: O ruler of the land! Lo! he hath an aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.

وَلَمَّا دَخَلُوا عَلَىٰ يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي
أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾
فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ
أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ
لَسَارِقُونَ ﴿٧٠﴾
قَالُوا وَأَقْبَلُوا عَلَيْهِم مَّاذَا تَفْقِدُونَ ﴿٧١﴾
قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ
بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾
قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَ
مَا كُنَّا سَارِقِينَ ﴿٧٣﴾
قَالُوا فَمَا جَزَاؤُهُ إِن كُنتُمْ كَاذِبِينَ ﴿٧٤﴾
قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۚ
كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٥﴾
فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا
مِن وِعَاءِ أَخِيهِ ۚ كَذَٰلِكَ كِدْنَا لِيُوسُفَ ۖ مَا كَانَ
لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَن يَشَاءَ اللَّهُ ۚ نَرْفَعُ
دَرَجَاتٍ مَّن نَّشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾
قَالُوا إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُ مِن قَبْلُ ۚ فَأَسَرَّهَا
يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ
مَّكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾
قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ
أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

79. He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا
عِنْدَهٗٓ ۙ اِنَّآ اِذًا لَّظٰلِمُوْنَ ﴿۷۹﴾ ع ۱۳

80. So, when they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.

فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ قَالَ كَبِيْرُهُمْ اَلَمْ
تَعْلَمُوْٓا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَمِنْ
قَبْلُ مَا فَرَّطْتُّمْ فِيْ يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى
يَاْذَنَ لِيْٓ اَبِيْٓ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۸۰﴾

81. Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the unseen.

اِرْجِعُوْٓا اِلٰٓى اَبِيْكُمْ فَقُوْلُوْا يٰٓاَبَانَآ اِنَّ ابْنَكَ سَرَقَ ۚ وَمَا
شَهِدْنَآ اِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ﴿۸۱﴾

82. Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.

وَسْـَٔلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَالْعِيْرَ الَّتِيْٓ اَقْبَلْنَا
فِيْهَا ؕ وَاِنَّا لَصٰدِقُوْنَ ﴿۸۲﴾

83. (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ
عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ
الْعَلِيْمُ الْحَكِيْمُ ﴿۸۳﴾

84. And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

وَتَوَلّٰى عَنْهُمْ وَقَالَ يٰٓاَسَفٰى عَلٰى يُوْسُفَ وَابْيَضَّتْ
عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ ﴿۸۴﴾

85. They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ
حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ﴿۸۵﴾

86. He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.

قَالَ اِنَّمَآ اَشْكُوْا بَثِّيْ وَحُزْنِيْٓ اِلَى اللّٰهِ وَاَعْلَمُ
مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۸۶﴾

87. Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَاَخِيْهِ وَلَا
تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ
اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿۸۷﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا
الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا ۖ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

88. And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable.

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ
أَنتُمْ جَاهِلُونَ ﴿٨٩﴾

89. He said: Know ye what ye did unto Joseph and his brother in your ignorance?

قَالُوا أَإِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا يُوسُفُ وَهَٰذَا
أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا ۖ إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ
فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾

90. They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour) for verily Allah loseth not the wages of the kindly.

قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِن كُنَّا
لَخَاطِئِينَ ﴿٩١﴾

91. They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ
وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾

92. He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

اذْهَبُوا بِقَمِيصِي هَٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي
يَأْتِ بَصِيرًا ۖ وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾ ع ٤

93. Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ
يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ ﴿٩٤﴾

94. When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾

95. (Those around him) said: By Allah, lo! thou art in thine old aberration.

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ
بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ ۚ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا
لَا تَعْلَمُونَ ﴿٩٦﴾

96. Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا
خَاطِئِينَ ﴿٩٧﴾

97. They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

98. He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٩٨﴾

99. And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will !

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾

100. And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.

وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾

101. O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events—Creator of the heavens and the earth! Thou art my Protecting Friend in the world and the Hereafter. Make me to die submissive (unto Thee), and join me to the righteous.

رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾

102. This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming.

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

103. And though thou try much, most men will not believe.

وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

104. Thou askest them no fee for it. It is naught else than a reminder unto the peoples.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿١٠٤﴾ ع

105. How many a portent is there in the heavens and the earth which they pass by with face averted!

وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

106. And most of them believe not in Allah except that they attribute partners (unto Him).

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴿١٠٦﴾

107. Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?

108. Say: This is my Way: I call on Allah with sure knowledge, I and whosoever followeth me—Glory be to Allah!—and I am not of the idolaters.

109. We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships—Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense?—

110. Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.

111. In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

أَفَأَمِنُوٓا۟ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ
تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾
قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا
وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ﴿١٠٨﴾
وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ
أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ
كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ
خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾
حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓا۟ أَنَّهُمْ قَدْ كُذِبُوا۟
جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا
عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ﴿١١٠﴾
لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا
كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ
يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ ع ١٢

SURAH XIII *The Thunder*

Ar-Ra'd, "The Thunder," takes its name from a word in v. 13. The subject is Divine guidance in relation to the law of consequences, it being explained here, as elsewhere in the Qur'an, that there is no partiality or aversion on the part of God, but that reward and punishment are the result of obeying or rejecting natural (or Divine) laws. According to some ancient authorities, it is a Meccan Surah with the exception of two verses revealed at Al-Madinah; according to others, a Madinan Surah with the exception of two verses revealed at Mecca. The very fact of such wholesale difference of opinion favours the Meccan attribution because there could be no such doubt about a complete Madinan Surah, owing to the great number of witnesses. The Madinan ascription may have arisen from the recognition of some verses by witnesses as having been revealed at Al-Madinah on a certain occasion.

A late Meccan Surah for the most part.

THE THUNDER

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif, Lām. Mīm. Rā.[1] These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.

2. Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.

3. And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits he placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.

4. And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike,[2] which are watered with one water. And We have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.

5. And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.

6. And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.

[1]See Surah II, v. 1, footnote.

[2]Or it may be, "growing thickly or alone."

اٰیاتها ۴۳ (۱۳) سورة الرعد مدنية ركوعاتها

بسم الله الرحمٰن الرحيم ○

الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ۗ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ①
اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ
اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۭ كُلٌّ
يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۭ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ
لَعَلَّكُمْ بِلِقَاۗءِ رَبِّكُمْ تُوْقِنُوْنَ ②
وَهُوَ الَّذِيْ مَدَّ الْاَرْضَ وَجَعَلَ فِيْهَا رَوَاسِيَ وَاَنْهٰرًا ۭ
وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي
الَّيْلَ النَّهَارَ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ③
وَفِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّجَنّٰتٌ مِّنْ اَعْنَابٍ
وَّزَرْعٌ وَّنَخِيْلٌ صِنْوَانٌ وَّغَيْرُ صِنْوَانٍ يُّسْقٰى بِمَاۗءٍ
وَّاحِدٍ ۣ وَنُفَضِّلُ بَعْضَهَا عَلٰي بَعْضٍ فِي الْاُكُلِ ۭ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ④
وَاِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا تُرٰبًا ءَاِنَّا لَفِيْ
خَلْقٍ جَدِيْدٍ ۭ اُولٰۗىِٕكَ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ۚ وَاُولٰۗىِٕكَ
الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ ۚ وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ
فِيْهَا خٰلِدُوْنَ ⑤
وَيَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ
مِنْ قَبْلِهِمُ الْمَثُلٰتُ ۭ وَاِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ
عَلٰي ظُلْمِهِمْ ۚ وَاِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ ⑥

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن
رَّبِّهِ ۗ إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ۝٧

7. Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ
وَمَا تَزْدَادُ ۖ وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ ۝٨

8. Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ۝٩

9. He is the Knower of the invisible and the visible, the Great, the High Exalted.

سَوَاءٌ مِّنكُم مَّنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِ وَمَنْ هُوَ
مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۝١٠

10. Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.

لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا
مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ
وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ ۝١١

11. For him are angels ranged before him and behind him, who guard him by Allah's command.[1] Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ
السَّحَابَ الثِّقَالَ ۝١٢

12. He it is Who showeth you the lightning, a fear and a hope, [2] and raiseth the heavy clouds.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ ۚ وَ
يُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ
يُجَادِلُونَ فِي اللَّهِ ۚ وَهُوَ شَدِيدُ الْمِحَالِ ۝١٣

13. The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.

لَهُ دَعْوَةُ الْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا
يَسْتَجِيبُونَ لَهُم بِشَيْءٍ إِلَّا كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ
لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا
فِي ضَلَالٍ ۝١٤

14. Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.

وَلِلَّهِ يَسْجُدُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَّ
كَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ۝١٥ السجدة

15. And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.

[1] This is taken by some commentators to refer to "him who goeth freely in the daytime" in the previous verse. In that case it would read: "for whom are guards before him and behind him as if to guard against Allah's commandment."

[2] The fear is of the lightning, and the hope is of the rain.

16. Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah ! Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهُ ؕ قُلْ
اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ
نَفْعًا وَّلَا ضَرًّا ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ
اَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَالنُّوْرُ ۚ اَمْ جَعَلُوْا لِلّٰهِ
شُرَكَآءَ خَلَقُوْا كَخَلْقِهٖ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ؕ
قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَّهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

17. He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam—from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it—thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.

اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِيَةٌ بِقَدَرِهَا
فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ وَمِمَّا يُوْقِدُوْنَ عَلَيْهِ
فِي النَّارِ ابْتِغَآءَ حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ مِّثْلُهٗ ؕ كَذٰلِكَ
يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ ؕ فَاَمَّا الزَّبَدُ فَيَذْهَبُ
جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ ۚ
كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ﴿١٧﴾

18. For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ وَالَّذِيْنَ لَمْ
يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّ
مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ؕ اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ
وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ ﴿١٨﴾

19. Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;

اَفَمَنْ يَّعْلَمُ اَنَّمَاۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ
كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ﴿١٩﴾

20. Such as keep the pact of Allah, and break not the covenant;

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ
الْمِيْثَاقَ ﴿٢٠﴾

21. Such as unite that which Allah hath commanded should be joined, and fear their Lord, and dread a woeful reckoning;

وَالَّذِيْنَ يَصِلُوْنَ مَاۤ اَمَرَ اللّٰهُ بِهٖۤ اَنْ يُّوْصَلَ وَ
يَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْٓءَ الْحِسَابِ ﴿٢١﴾

22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾

23. Gardens of Eden which they enter, along with all who do right of their fathers and their helpmates and their seed. The angels enter unto them from every gate,

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾

24. (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.

سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

25. And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٢٥﴾

26. Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾

27. Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿٢٧﴾

28. Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

29. Those who believe and do right: Joy is for them, and bliss (their) journey's end.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

30. Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no God save Him. In Him do I put my trust and unto Him is my recourse.

كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَآ اُمَمٌ
لِّتَتْلُوَا۟ عَلَيْهِمُ الَّذِيٓ اَوْحَيْنَآ اِلَيْكَ وَهُمْ يَكْفُرُوْنَ
بِالرَّحْمٰنِ ۭ قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۭ عَلَيْهِ تَوَكَّلْتُ
وَاِلَيْهِ مَتَابِ ۝٣٠

31. Had it been possible for a Lecture[1] to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'ān would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.

وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ
الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ۭ بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ۭ
اَفَلَمْ يَايْــَٔسِ الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَاۗءُ اللّٰهُ لَهَدَى
النَّاسَ جَمِيْعًا ۭ وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا تُصِيْبُهُمْ
بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى
يَاْتِيَ وَعْدُ اللّٰهِ ۭ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ۝٣١

32. And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَاَمْلَيْتُ لِلَّذِيْنَ
كَفَرُوْا ثُمَّ اَخَذْتُهُمْ ۡ فَكَيْفَ كَانَ عِقَابِ ۝٣٢

33. Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay, but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.

اَفَمَنْ هُوَ قَاۗىِٕمٌۢ عَلٰي كُلِّ نَفْسٍۢ بِمَا كَسَبَتْ ۭ وَجَعَلُوْا
لِلّٰهِ شُرَكَاۗءَ ۭ قُلْ سَمُّوْهُمْ ۭ اَمْ تُنَبِّـُٔوْنَهٗ بِمَا لَا يَعْلَمُ
فِي الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ۭ بَلْ زُيِّنَ لِلَّذِيْنَ
كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا عَنِ السَّبِيْلِ ۭ وَمَنْ يُّضْلِلِ اللّٰهُ
فَمَا لَهٗ مِنْ هَادٍ ۝٣٣

34. For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.

لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَلَعَذَابُ الْاٰخِرَةِ
اَشَقُّ ۚ وَمَا لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ۝٣٤

35. A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۭ اُكُلُهَا دَاۗىِٕمٌ وَّظِلُّهَا ۭ تِلْكَ عُقْبَى الَّذِيْنَ
اتَّقَوْا ۠ وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ۝٣٥

[1] Ar. *Qur'an*

36. Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.

وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمِنَ الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ ؕ قُلْ اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ ؕ اِلَيْهِ اَدْعُوْا وَاِلَيْهِ مَاٰبِ ﴿٣٦﴾

37. Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.

وَكَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَمَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ ﴿٣٧﴾ ع ١١

38. And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ﴿٣٨﴾

39. Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۚ وَعِنْدَهٗ اُمُّ الْكِتٰبِ ﴿٣٩﴾

40. Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message), Ours the reckoning.

وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلٰغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

41. See they not how We visit the land, reducing it of its outlying parts? [1](When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning.

اَوَلَمْ يَرَوْا اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهٖ ؕ وَهُوَ سَرِيْعُ الْحِسَابِ ﴿٤١﴾

42. Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.

وَقَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ جَمِيْعًا ؕ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ؕ وَسَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ﴿٤٢﴾

43. They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath true knowledge of the Scripture, is sufficient witness between me and you.

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۙ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ﴿٤٣﴾ ع ١٢

[1]If this is a Madinan verse, the reference would be to the spread of Al-Islam, if a Meccan verse, it would be to the Persian and Eastern Roman empires encroaching on Arabia.

SURAH XIV

Abraham

Ibrahim, so-called from Abraham's prayer in vv. 35-41, at the time when he was establishing his son Ishmael, the ancestor of the Arabs, in the "uncultivable valley" of Mecca. Otherwise the subject of the Surah is the same as that of other Meccan Surahs revealed during the last three years before the Hijrah. The reference in v. 46 to the plot of the idolaters makes it probable that it is among the last of the Meccan revelations.

A late Meccan Surah: except vv. 28-30, revealed at Al-Madinah.

ABRAHAM

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Rā.[1] (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,

2. Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. And woe unto the disbelievers from an awful doom;

3. Those who love the life of the world more than the Hereafter, and debar (men) from the Way of Allah and would have it crooked: such are far astray.

4. And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.

5. We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).

6. And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.

[1]See Sur. II, v.1, footnote.

اياتها ۵۲ (۱۴) سورة ابرهيم مكية ركوعاتها ۷

بسم الله الرحمن الرحيم

الر ۚ كتب انزلنه اليك لتخرج الناس من الظلمت الى النور ۙ باذن ربهم الى صراط العزيز الحميد ۝۱

الله الذى له ما فى السموت وما فى الارض ۗ وويل للكفرين من عذاب شديد ۝۲

الذين يستحبون الحيوة الدنيا على الاخرة ويصدون عن سبيل الله ويبغونها عوجا ۚ اولئك فى ضلل بعيد ۝۳

وما ارسلنا من رسول الا بلسان قومه ليبين لهم ۖ فيضل الله من يشاء ويهدى من يشاء ۚ وهو العزيز الحكيم ۝۴

ولقد ارسلنا موسى بايتنا ان اخرج قومك من الظلمت الى النور ۙ وذكرهم بايم الله ۚ ان فى ذلك لايت لكل صبار شكور ۝۵

واذ قال موسى لقومه اذكروا نعمة الله عليكم اذ انجىكم من ال فرعون يسومونكم سوء العذاب ويذبحون ابناءكم ويستحيون نساءكم ۚ وفى ذلكم بلاء من ربكم عظيم ۝۶ ع ۱

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ
كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾
وَقَالَ مُوسَىٰ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا
فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾
أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ
وَثَمُودَ ۛ وَالَّذِينَ مِنْ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۖ
جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي
أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ
وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ
مُرِيبٍ ﴿٩﴾
قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَ
الْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ
إِلَىٰ أَجَلٍ مُسَمًّى ۚ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا ۖ
تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا
فَأْتُونَا بِسُلْطَانٍ مُبِينٍ ﴿١٠﴾
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَٰكِنَّ
اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ
لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾
وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ
وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٢﴾ ع ٢ ١٤

7. And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.

8. And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute Owner of Praise.

9. Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) 'Aād and Thamūd, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

10. Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprieve you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.

11. Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!

12. How should we not put our trust in Allah when He hath shown us our ways? We surely will endure that hurt ye do us. In Allah let the trusting put their trust!

13. And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily We shall destroy the wrong-doers,

وَقَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ
اَرْضِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ۭ فَاَوْحٰٓى اِلَيْهِمْ رَبُّهُمْ
لَنُهْلِكَنَّ الظّٰلِمِيْنَ ۙ﴿١٣﴾

14. And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats.

وَلَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ۭ ذٰلِكَ لِمَنْ
خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ﴿١٤﴾

15. And they sought help (from their Lord) and every froward potentate was brought to naught;

وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ۙ﴿١٥﴾

16. Hell is before him, and he is made to drink a festering water,

مِّنْ وَّرَاۗىِٕهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّاۗءٍ صَدِيْدٍ ۙ﴿١٦﴾

17. Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.

يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ
كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ۭ وَمِنْ وَّرَاۗىِٕهٖ عَذَابٌ
غَلِيْظٌ ﴿١٧﴾

18. A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure.

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ
ِۨاشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ۭ لَا
يَقْدِرُوْنَ مِمَّا كَسَبُوْا عَلٰي شَيْءٍ ۭ ذٰلِكَ هُوَ
الضَّلٰلُ الْبَعِيْدُ ﴿١٨﴾

19. Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation;

اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۭ
اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۙ﴿١٩﴾

20. And that is no great matter for Allah.

وَّمَا ذٰلِكَ عَلَي اللّٰهِ بِعَزِيْزٍ ﴿٢٠﴾

21. They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.

وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ
اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا
مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ۭ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ
لَهَدَيْنٰكُمْ ۭ سَوَاۗءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ صَبَرْنَا مَا لَنَا
مِنْ مَّحِيْصٍ ﴿٢١﴾ ع ٣ ١٥

22. And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame me not, but blame yourselves. I cannot help you, nor can ye help me. Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.

23. And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!

24. Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,

25. Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.

26. And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

27. Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doth what He will.

28. Hast thou not seen those who gave the grace of Allah in exchange for thankлessness and led their people down to the Abode of Loss,

29. (Even to) hell? They are exposed thereto. A hapless end!

وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ
وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ۭ وَمَا كَانَ لِيَ
عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّآ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ
لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْٓا اَنْفُسَكُمْ ۭ مَآ اَنَا بِمُصْرِخِكُمْ
وَمَآ اَنْتُمْ بِمُصْرِخِيَّ ۭ اِنِّىْ كَفَرْتُ بِمَآ
اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ۭ اِنَّ الظّٰلِمِيْنَ لَهُمْ
عَذَابٌ اَلِيْمٌ ﴿۲۲﴾
وَاُدْخِلَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا بِاِذْنِ
رَبِّهِمْ ۭ تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ﴿۲۳﴾
اَلَمْ تَرَ كَيْفَ ضَرَبَ اللّٰهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ
طَيِّبَةٍ اَصْلُهَا ثَابِتٌ وَّفَرْعُهَا فِي السَّمَاۗءِ ﴿۲۴﴾
تُؤْتِيْٓ اُكُلَهَا كُلَّ حِيْنٍۢ بِاِذْنِ رَبِّهَا ۭ وَيَضْرِبُ اللّٰهُ
الْاَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۵﴾
وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِۨ اجْتُثَّتْ
مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿۲۶﴾
يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ
الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَيُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ وَ
يَفْعَلُ اللّٰهُ مَا يَشَاۗءُ ﴿۲۷﴾ ع ۱۶
اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّ
اَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿۲۸﴾
جَهَنَّمَ ۚ يَصْلَوْنَهَا ۭ وَبِئْسَ الْقَرَارُ ﴿۲۹﴾

وَجَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ؕ قُلْ
تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ﴿٣٠﴾

30. And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.

قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَيُنْفِقُوْا
مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ
يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلٰلٌ ﴿٣١﴾

31. Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ مِنَ
السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ
وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ ۚ وَ
سَخَّرَ لَكُمُ الْاَنْهٰرَ ﴿٣٢﴾

32. Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers;

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ وَسَخَّرَ لَكُمُ
الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

33. And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ تَعُدُّوْا نِعْمَتَ
اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿٣٤﴾ ع ١٧

34. And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.

وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا
وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ﴿٣٥﴾

35. And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ
فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٦﴾

36. My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me—Still Thou art Forgiving, Merciful.

رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا
الصَّلٰوةَ فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِيْٓ
اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ
يَشْكُرُوْنَ ﴿٣٧﴾

37. Our Lord: Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House,[1] our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.

[1]The valley of Mecca.

38. Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.

39. Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.

40. My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept the prayer.

41. Our Lord! Forgive me and my parents and believers on the day when the account is cast.

42. Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),

43. As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.

44. And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?

45. And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them, and made examples for you?

46. Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.

47. So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى
اللَّهِ مِن شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ ﴿٣٨﴾
ٱلْحَمْدُ لِلَّهِ ٱلَّذِي وَهَبَ لِي عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ
وَإِسْحَٰقَ ۚ إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾
رَبِّ ٱجْعَلْنِي مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِي ۖ رَبَّنَا
وَتَقَبَّلْ دُعَآءِ ﴿٤٠﴾
رَبَّنَا ٱغْفِرْ لِي وَلِوَٰلِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
ٱلْحِسَابُ ﴿٤١﴾
وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ﴿٤٢﴾
مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ﴿٤٣﴾
وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ
ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ
دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم
مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ﴿٤٤﴾
وَسَكَنتُمْ فِي مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ
لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ ﴿٤٥﴾
وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ ۚ وَإِن
كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾
فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ
عَزِيزٌ ذُو ٱنتِقَامٍ ﴿٤٧﴾

48. On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty,

49. Thou wilt see the guilty on that day linked together in chains.

50. Their raiment of pitch, and the Fire covering their faces.

51. That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.

52. This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One God, and that men of understanding may take heed.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمٰوٰتُ وَبَرَزُوا
لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾
وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾
سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشٰى وُجُوهَهُمُ النَّارُ ﴿٥٠﴾
لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللّٰهَ سَرِيعُ
الْحِسَابِ ﴿٥١﴾
هٰذَا بَلٰغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا
هُوَ إِلٰهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ ﴿٥٢﴾ ع ٧ ١٩

SURAH XV *Al-Hijr*

Al-Hijr (which I take to be a place-name) is so called from vv. 80-84, where the fate of the dwellers at that place is described. The date of revelation is earlier than that of any of the Meccan Surahs which precede it in the arrangement of the Book, though the subject and the tone are similar, which accounts for its position. Noldeke places it in his middle group of Meccan Surahs, that is (as far as one can judge from the inclusions), those revealed after the eighth year and before the third year before the Hijrah, and in so doing confirms the judgment of the best Muslim authorities, though some Muslim authorities would place it among the earliest revelations.

It belongs to the middle group of Meccan Surahs.

AL-ḤIJR
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Rā.[1] These are verses of the Scripture and a plain Reading.[2]

2. It may be that those who disbelieve wish ardently that they were Muslims.[3]

3. Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!

4. And We destroyed no township but there was a known decree for it.

5. No nation can outstrip its term nor can they lag behind.

6. And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!

7. Why bringest thou not angels unto us, if thou art of the truthful?

8. We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated.

9. Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.

10. We verily sent (messengers) before thee among the factions of the men of old.

11. And never came there unto them a messenger but they did mock him.

12. Thus do We make it traverse the hearts of the guilty:

13. They believe not therein, though the example of the men of old hath gone before.

14. And even if We opened unto them a Gate of Heaven and they kept mounting through it,

15. They would say: Our sight is wrong —nay, but we are folk bewitched.

16. And verily in the heaven We have set mansions of the stars, and We have beautified it for beholders;

17. And We have guarded it from every outcast devil,

[1]See Sur. II, v. 1, footnote.

[2]Ar. *Qur'an*

[3]Or "those who have surrenddered".

اٰيَاتُهَا ٩٩ (١٥) سُوْرَةُ الْحِجْرِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓرٰ تِلْكَ اٰيٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ①

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ②

ذَرْهُمْ يَاْكُلُوْا وَيَتَمَتَّعُوْا وَيُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ③

وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَلَهَا كِتَابٌ مَّعْلُوْمٌ ④

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ⑤

وَقَالُوْا يٰٓاَيُّهَا الَّذِيْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ⑥

لَوْ مَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ⑦

مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْٓا اِذًا مُّنْظَرِيْنَ ⑧

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ⑨

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ شِيَعِ الْاَوَّلِيْنَ ⑩

وَمَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ⑪

كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ⑫

لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ⑬

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ فَظَلُّوْا فِيْهِ يَعْرُجُوْنَ ⑭

لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ⑮

وَلَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّزَيَّنّٰهَا لِلنّٰظِرِيْنَ ⑯

وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ⑰

18. Save him who stealeth a hearing, and them doth a clear flame pursue.

19. And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.

20. And We have given unto you livelihoods therein, and unto those for whom ye provide not.

21. And there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure.

22. And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.

23. Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.

24. And verily We know the eager among you and verily We know the laggards.

25. Lo! thy Lord will gather them together. Lo! He is Wise, Aware.

26. Verily We created man of potter's clay of dark mud altered.

27. And the Jinn did We create aforetime of essential fire.

28. And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of dark mud altered.

29. So, when I have made him and have breathed unto him of My spirit, do ye fall down, prostrating yourselves unto him.

30. So the angels fell prostrate, all of them together

31. Save Iblis. He refused to be among the prostrate.

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنۢبَتْنَا

فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَن لَّسْتُمْ لَهُ

بِرَٰزِقِينَ ﴿٢٠﴾

وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ

إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً

فَأَسْقَيْنَٰكُمُوهُ وَمَا أَنتُمْ لَهُ بِخَٰزِنِينَ ﴿٢٢﴾

وَإِنَّا لَنَحْنُ نُحْيِۦ وَنُمِيتُ وَنَحْنُ الْوَٰرِثُونَ ﴿٢٣﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا

الْمُسْتَأْخِرِينَ ﴿٢٤﴾

ع ٢ ٣ وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾ ع

وَلَقَدْ خَلَقْنَا الْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ

مَّسْنُونٍ ﴿٢٦﴾ ج

وَالْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ ﴿٢٧﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن

صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾

فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا۟ لَهُۥ

سَٰجِدِينَ ﴿٢٩﴾

فَسَجَدَ الْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾ ل

إِلَّآ إِبْلِيسَ ۖ أَبَىٰٓ أَن يَكُونَ مَعَ السَّٰجِدِينَ ﴿٣١﴾

32. He said: O Iblîs! What aileth thee that thou art not among the prostrate?

33. He said: Why should I prostrate myself unto a mortal whom Thou hast created out of potter's clay of dark mud altered?

34. He said: Then go thou forth from hence, for verily thou art outcast.

35. And lo! the curse shall be upon thee till the Day of Judgement.

36. He said: My Lord! Reprieve me till the Day when they are raised.

37. He said: Then lo! thou art of those reprieved

38. Till an appointed time.

39. He said: My Lord! Because Thou has sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,

40. Save such of them as are Thy perfectly devoted slaves.

41. He said: This is a right course incumbent upon Me:

42. Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,

43. And lo! for all such, hell will be the promised place.

44. It hath seven gates, and each gate hath an appointed portion.

45. Lo! those who ward off (evil) are among gardens and watersprings.

46. (And it is said unto them): Enter them in peace, secure.

47. And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.

48. Toil cometh not unto them there, nor will they be expelled from thence.

49. Announce, (O Muhammad), unto My slaves that verily I am the Forgiving, the Merciful,

قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ﴿٣٢﴾
قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ صَلْصَالٍ
مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٣٣﴾
قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٣٤﴾
وَّاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ ﴿٣٥﴾
قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٣٦﴾
قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٣٧﴾
اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٣٨﴾
قَالَ رَبِّ بِمَآ اَغْوَيْتَنِيْ لَاُزَيِّنَنَّ لَهُمْ فِي الْاَرْضِ
وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿٣٩﴾
اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ ﴿٤٠﴾
قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ﴿٤١﴾
اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ
اتَّبَعَكَ مِنَ الْغٰوِيْنَ ﴿٤٢﴾
وَاِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ﴿٤٣﴾
لَهَا سَبْعَةُ اَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿٤٤﴾
اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿٤٥﴾
اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ﴿٤٦﴾
وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى
سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٧﴾
لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴿٤٨﴾
نَبِّئْ عِبَادِيْٓ اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ ﴿٤٩﴾

50. And that My doom is the dolorous doom.

51. And tell them of Abraham's guests,

52. (How) when they came in unto him, and said: Peace. He said: Lo! we are afraid of you.

53. They said: Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom.

54. He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?

55. They said: We bring thee good tidings in truth. So be not thou of the despairing.

56. He said: And who despaireth of the mercy of his Lord save those who are astray?

57. He said: And afterward what is your business, O ye messengers (of Allah)?

58. They said: We have been sent unto a guilty folk,

59. (All) save the family of Lot. Them we shall deliver everyone,

60. Except his wife, of whom We had decreed that she should be of those who stay behind.

61. And when the messengers came unto the family of Lot,

62. He said: Lo! ye are folk unknown (to me).

63. They said: Nay, but we bring thee that concerning which they keep disputing,

64. And bring thee the Truth, and lo! we are truth-tellers.

65. So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.

66. And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn.

67. And the people of the city came, rejoicing at the news (of new arrivals).

68. He said: Lo! they are my guests. Affront me not!

69. And keep your duty to Allah, and shame me not!

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾

وقف لازم

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾

قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ ﴿٥٥﴾

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ ﴿٥٨﴾

إِلَّا آلَ لُوطٍ ۖ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾

ع إِلَّا امْرَأَتَهُ قَدَّرْنَا ۙ إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾ ع

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ﴿٦٢﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا

يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾

وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ

مُصْبِحِينَ ﴿٦٦﴾

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾

قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾

قَالُوْٓا اَوَلَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ ﴿٧٠﴾

70. They said: Have we not forbidden you from (entertaining) anyone?

قَالَ هٰٓؤُلَآءِ بَنٰتِيْٓ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿٧١﴾

71. He said: Here are my daughters, if ye must be doing (so).

لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ﴿٧٢﴾

72. By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ﴿٧٣﴾

73. Then the (Awful) Cry overtook them at the sunrise.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ﴿٧٤﴾

74. And We utterly confounded them, and We rained upon them stones of heated clay.

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ﴿٧٥﴾

75. Lo! therein verily are portents for those who read the signs.

وَاِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ﴿٧٦﴾

76. And lo! it is upon a road still uneffaced.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿٧٧﴾

77. Lo! therein is indeed a portent for believers.

وَاِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَ ﴿٧٨﴾

78. And the dwellers in the wood[1] indeed were evil-doers.

فَانْتَقَمْنَا مِنْهُمْ وَاِنَّهُمَا لَبِاِمَامٍ مُّبِيْنٍ ﴿٧٩﴾

79. So We took vengeance on them; and lo! they both are on a high road plain to see.

وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ﴿٨٠﴾

80. And the dwellers in Al-Ḥijr indeed denied (Our) messengers.

وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٨١﴾

81. And We gave them Our revelations, but they were averse to them.

وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ﴿٨٢﴾

82. And they used to hew out dwellings from the hills, (wherein they dwelt) secure.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ﴿٨٣﴾

83. But the (Awful) Cry overtook them at the morning hour.

فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٤﴾

84. And that which they were wont to count as gain availed them not.

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ ۭ وَاِنَّ السَّاعَةَ لَاٰتِيَةٌ ۭ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ﴿٨٥﴾

85. We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, O Muhammad, with a gracious forgiveness.

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨٦﴾

86. Lo! Thy Lord! He is the All-Wise Creator.

وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ﴿٨٧﴾

87. We have given thee seven of the oft-repeated (verses)[2] and the great Qur'ān.

[1]Another name for Midian.

[2]According to a strong tradition, the reference is to Sur. I, which consists of seven verses and forms a part of every Muslim prayer.

train not thine eyes toward that
We cause some wedded pairs among
enjoy, and be not grieved on their
, and lower thy wing (in tenderness)
believers.

And say: Lo! I, even I, am a plain

uch as We send down for those
ake division,

Those who break the Qur'ān into

Them, by thy Lord, We shall ques-
ery one,

Of what they used to do.

o proclaim that which thou art
nded,, and withdraw from the
s.

Lo! We defend thee from the scoffers,

Who set some other god along with
But they will come to know.

Well know We that thy bosom is at
ppressed by what they say,

But hymn the praise of thy Lord,
of those who make prostration
lim),

And serve thy Lord till the inevit-
cometh unto thee.

h.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾
وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾
كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾
الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾
فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾
عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾
فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾
إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾
الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ
يَعْلَمُونَ ﴿٩٦﴾
وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾
وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

SURAH XVI *The Bee*

An-Nahl, "The Bee", takes its name from v. 68, where the activities of the Bee are mentioned as a type of duty and of usefulness. It calls attention to God's providence for creation, and to His guidance to mankind as a necessary part of it, and warns disbelievers in that guidance of a folly in rejecting it as great as would be the rejection of food and drink. The Surah is ascribed to the last Meccan group, though some ancient authorities regard the ascription as valid only for vv. 1—40, and consider the whole latter portion as revealed at Al-Madinah. The only verse in the Surah which is self-evidently of Madinan revelation is v. 110, where the fugitives from persecution are said to have fought; for in the Meccan period fighting was unlawful for the Muslims, though many of them fled from persecution, taking refuge in Abyssinia.

A late Meccan Surah, with the exception of v. 110, which must have been revealed at Al-Madinah not earlier than the year 2 A.H., and possibly many other verses toward the end.

THE BEE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).

2. He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying), Warn mankind that there is no God save Me, so keep your duty unto Me.

3. He hath created the heavens and the earth with truth. High be He exalted above all that they associate (with Him)!

4. He hath created man from a drop of fluid, yet behold! he is an open opponent.

5. And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

6. And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

7. And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful:

8. And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.

9. And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.

10. He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.[1]

أَيَاتُهَا ١٢٨ (١٦) سُورَةُ النَّحْلِ مَكِّيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

أَتَىٰٓ أَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ۚ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ①

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ أَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ أَنْ أَنْذِرُوْٓا أَنَّهٗ لَآ إِلٰهَ إِلَّآ أَنَا فَاتَّقُوْنِ ②

خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ③

خَلَقَ الْإِنْسَانَ مِنْ نُّطْفَةٍ فَإِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ④

وَالْأَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَمِنْهَا تَأْكُلُوْنَ ⑤

وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ⑥

وَتَحْمِلُ أَثْقَالَكُمْ إِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ⑦

وَّالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِتَرْكَبُوْهَا وَزِيْنَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ⑧

وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدٰىكُمْ أَجْمَعِيْنَ ⑨ ع

هُوَ الَّذِيْٓ أَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ⑩

[1]There being hardly any herbage in Arabia, the cattle eat the leaves of trees and shrub.

11. Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.

يُنۢبِتُ لَكُمۡ بِهِ ٱلزَّرۡعَ وَٱلزَّيۡتُونَ وَٱلنَّخِيلَ وَٱلۡأَعۡنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَتَفَكَّرُونَ ١١

12. And he hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense:

وَسَخَّرَ لَكُمُ ٱلَّيۡلَ وَٱلنَّهَارَ وَٱلشَّمۡسَ وَٱلۡقَمَرَۖ وَٱلنُّجُومُ مُسَخَّرَٰتُۢ بِأَمۡرِهِۦٓۗ إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَعۡقِلُونَ ١٢

13. And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.

وَمَا ذَرَأَ لَكُمۡ فِي ٱلۡأَرۡضِ مُخۡتَلِفًا أَلۡوَٰنُهُۥٓۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَذَّكَّرُونَ ١٣

14. And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty, and that haply ye may give thanks.

وَهُوَ ٱلَّذِي سَخَّرَ ٱلۡبَحۡرَ لِتَأۡكُلُواْ مِنۡهُ لَحۡمٗا طَرِيّٗا وَتَسۡتَخۡرِجُواْ مِنۡهُ حِلۡيَةٗ تَلۡبَسُونَهَاۖ وَتَرَى ٱلۡفُلۡكَ مَوَاخِرَ فِيهِ وَلِتَبۡتَغُواْ مِن فَضۡلِهِۦ وَلَعَلَّكُمۡ تَشۡكُرُونَ ١٤

15. And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way,

وَأَلۡقَىٰ فِي ٱلۡأَرۡضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمۡ وَأَنۡهَٰرٗا وَسُبُلٗا لَّعَلَّكُمۡ تَهۡتَدُونَ ١٥

16. And landmarks (too), and by the star they find a way.

وَعَلَٰمَٰتٖۚ وَبِٱلنَّجۡمِ هُمۡ يَهۡتَدُونَ ١٦

17. Is He then Who createth as him who createth not? Will ye not then remember?

أَفَمَن يَخۡلُقُ كَمَن لَّا يَخۡلُقُۚ أَفَلَا تَذَكَّرُونَ ١٧

18. And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.

وَإِن تَعُدُّواْ نِعۡمَةَ ٱللَّهِ لَا تُحۡصُوهَآۗ إِنَّ ٱللَّهَ لَغَفُورٞ رَّحِيمٞ ١٨

19. And Allah knoweth that which ye keep hidden and that which ye proclaim.

وَٱللَّهُ يَعۡلَمُ مَا تُسِرُّونَ وَمَا تُعۡلِنُونَ ١٩

20. Those unto whom they cry beside Allah created naught, but are themselves created.

وَٱلَّذِينَ يَدۡعُونَ مِن دُونِ ٱللَّهِ لَا يَخۡلُقُونَ شَيۡـٔٗا وَهُمۡ يُخۡلَقُونَ ٢٠

21. (They are) dead, not living. And they know not when they will be raised.

أَمۡوَٰتٌ غَيۡرُ أَحۡيَآءٖۖ وَمَا يَشۡعُرُونَ أَيَّانَ يُبۡعَثُونَ ٢١ ع ٢ ٨

إِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ﴿٢٢﴾

22. Your God is One God. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.

لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۭ
اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ﴿٢٣﴾

23. Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.

وَاِذَا قِيْلَ لَهُمْ مَّاذَآ اَنْزَلَ رَبُّكُمْ ۙ قَالُوْٓا اَسَاطِيْرُ
الْاَوَّلِيْنَ ﴿٢٤﴾

24. And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,

لِيَحْمِلُوْٓا اَوْزَارَهُمْ كَامِلَةً يَّوْمَ الْقِيٰمَةِ ۙ وَمِنْ اَوْزَارِ
الَّذِيْنَ يُضِلُّوْنَهُمْ بِغَيْرِ عِلْمٍ ۭ اَلَا سَاۗءَ مَا يَزِرُوْنَ ﴿٢٥﴾ ع ٣ ٩

25. That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتَى اللّٰهُ بُنْيَانَهُمْ مِّنَ
الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَاَتٰىهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٢٦﴾

26. Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not.

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَيَقُوْلُ اَيْنَ شُرَكَاۗءِيَ
الَّذِيْنَ كُنْتُمْ تُشَاۗقُّوْنَ فِيْهِمْ ۭ قَالَ الَّذِيْنَ اُوْتُوا
الْعِلْمَ اِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوْۗءَ عَلَي الْكٰفِرِيْنَ ﴿٢٧﴾

27. Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My Guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰۗىِٕكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ ۠ فَاَلْقَوُا
السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْۗءٍ ۭ بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌۢ
بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾

28. Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.

فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۭ فَلَبِئْسَ
مَثْوَى الْمُتَكَبِّرِيْنَ ﴿٢٩﴾

29. So enter the gates of hell, to dwell therein forever. Woeful indeed will be the lodging of the arrogant.

وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ۭ قَالُوْا خَيْرًا ۭ
لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ۭ وَلَدَارُ
الْاٰخِرَةِ خَيْرٌ ۭ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ ﴿٣٠﴾

30. And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil)—

31. Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ۭ كَذٰلِكَ يَجْزِي اللّٰهُ الْمُتَّقِيْنَ ۝٣١

32. Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰۗىِٕكَةُ طَيِّبِيْنَ ۙ يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٣٢

33. Await they aught save that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰۗىِٕكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ۭ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝٣٣

34. So that the evil of what they did smote them, and that which they used to mock surrounded them.

فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٣٤ ع

35. And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?

وَقَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَاۗءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَلَآ اٰبَاۗؤُنَا وَلَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ۭ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَي الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝٣٥

36. And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!

وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ۭ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۝٣٦

37. Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.

اِنْ تَحْرِصْ عَلٰي هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝٣٧

38. And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ۭ بَلٰي وَعْدًا عَلَيْهِ حَقًّا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝٣٨

لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ
كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

39. That he may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ
فَيَكُونُ ﴿٤٠﴾ ع ١١

40. And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَأَجْرُ الْآخِرَةِ
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

41. And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

42. Such as are steadfast and put their trust in Allah.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ
فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

43. And We sent not (as Our messengers) before thee other than men whom We inspired—Ask the followers of the Remembrance if ye know not!—

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ
لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

44. With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

45. Are they who plan ill deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?

أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

46. Or that He will not seize them in their going to and fro so that thereby no escape for them?

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

47. Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

48. Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ
دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾

49. And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also), and they are not proud.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ﴿٥٠﴾ السجدة ٦ ج ١٢

50. They fear their Lord above them, and do what they are bidden.

51. Allah hath said: Choose not two gods. There is only One God . So of Me, Me only, be in awe.

وَقَالَ اللّٰهُ لَا تَتَّخِذُوٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ
وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ﴿٥١﴾

52. Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His forever. Will ye then fear any other than Allah?

وَلَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ وَاصِبًا ۭ
اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ﴿٥٢﴾

53. And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ
الضُّرُّ فَاِلَيْهِ تَجْــَٔرُوْنَ ﴿٥٣﴾

54. And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ اِذَا فَرِيْقٌ مِّنْكُمْ
بِرَبِّهِمْ يُشْرِكُوْنَ ﴿٥٤﴾

55. So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۭ فَتَمَتَّعُوْا ۣ فَسَوْفَ تَعْلَمُوْنَ ﴿٥٥﴾

56. And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنٰهُمْ ۭ
تَاللّٰهِ لَتُسْــَٔلُنَّ عَمَّا كُنْتُمْ تَفْتَرُوْنَ ﴿٥٦﴾

57. And they assign unto Allah daughters —Be He glorified!—and unto themselves what they desire;

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ وَلَهُمْ مَّا يَشْتَهُوْنَ ﴿٥٧﴾

58. When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.

وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا
وَّهُوَ كَظِيْمٌ ۚ ﴿٥٨﴾

59. He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust! Verily evil is their judgment.

يَتَوٰرٰى مِنَ الْقَوْمِ مِنْ سُوْۗءِ مَا بُشِّرَ بِهٖ ۭ اَيُمْسِكُهٗ
عَلٰي هُوْنٍ اَمْ يَدُسُّهٗ فِي التُّرَابِ ۭ اَلَا سَاۗءَ مَا
يَحْكُمُوْنَ ﴿٥٩﴾

60. For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلّٰهِ
الْمَثَلُ الْاَعْلٰى ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٦٠﴾ ع ٧ ١٣

61. If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put it off an hour nor (yet) advance (it).

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا
مِنْ دَاۗبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا
جَاۗءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ﴿٦١﴾

62. And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.

63. By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fair-seeming unto them. So he is their patron this day, and theirs will be a painful doom.

64. And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.

65. Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.

66. And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.

67. And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein, is indeed a portent for people who have sense.

68. And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;

69. Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.

70. And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.

وَيَجْعَلُونَ لِلّٰهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ
الْكَذِبَ أَنَّ لَهُمُ الْحُسْنٰى لَا جَرَمَ أَنَّ لَهُمُ النَّارَ
وَأَنَّهُمْ مُفْرَطُونَ ﴿٦٢﴾

تَاللّٰهِ لَقَدْ أَرْسَلْنَا إِلٰى أُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ
لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَ
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُونَ ﴿٦٤﴾

وَاللّٰهُ أَنْزَلَ مِنَ السَّمَآءِ مَآءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا ۗ إِنَّ فِي ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّسْمَعُونَ ﴿٦٥﴾ ع ١٤

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُّسْقِيكُمْ مِّمَّا فِي بُطُونِهِ
مِنْ بَيْنِ فَرْثٍ وَّدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِينَ ﴿٦٦﴾

وَمِنْ ثَمَرٰتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا
وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُونَ ﴿٦٧﴾

وَأَوْحٰى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ
بُيُوتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ
شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُونَ ﴿٦٩﴾

وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰكُمْ ۚ وَمِنْكُمْ مَّنْ يُّرَدُّ إِلٰى
أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۗ إِنَّ اللّٰهَ
عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ ع ٩ ١٥

71. And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?

72. And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?

73. And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.

74. So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.

75. Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom We have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.

76. And Allah coineth a similitude. Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?

77. And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.

وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِي الرِّزْقِ ۚ فَمَا
الَّذِيْنَ فُضِّلُوْا بِرَآدِّيْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ
فَهُمْ فِيْهِ سَوَآءٌ ۚ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ﴿٧١﴾
وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ
مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً وَّرَزَقَكُمْ مِّنَ
الطَّيِّبٰتِ ۚ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ اللّٰهِ
هُمْ يَكْفُرُوْنَ ﴿٧٢﴾
وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْـًٔا وَّلَا يَسْتَطِيْعُوْنَ ﴿٧٣﴾
فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ۚ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ
لَا تَعْلَمُوْنَ ﴿٧٤﴾
ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى
شَيْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ
مِنْهُ سِرًّا وَّجَهْرًا ۚ هَلْ يَسْتَوٗنَ ۚ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ
اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٧٥﴾
وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ
عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ
بِخَيْرٍ ۙ هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ بِالْعَدْلِ ۙ وَهُوَ
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٦﴾ ع ١٦
وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَمَآ اَمْرُ السَّاعَةِ
اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ۚ اِنَّ اللّٰهَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ﴿٧٧﴾

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ
شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ
لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٧٨﴾

78. And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.

اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ
اِلَّا اللّٰهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٧٩﴾

79. Have they not seen the birds obedient[1] in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ
جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَ
يَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَآ
اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ﴿٨٠﴾

80. And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses[2] which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ لَكُمْ مِّنَ
الْجِبَالِ اَكْنَانًا وَّجَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ
الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ
نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿٨١﴾

81. And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ﴿٨٢﴾

82. Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ﴿٨٣﴾ ع ١١ ٧ ١٧

83. They know the favour of Allah and then deny it. Most of them are ingrates.

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا ثُمَّ لَا يُؤْذَنُ
لِلَّذِيْنَ كَفَرُوْا وَلَا هُمْ يُسْتَعْتَبُوْنَ ﴿٨٤﴾

84. And (bethink you of) the day when We raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.

وَاِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ
وَلَا هُمْ يُنْظَرُوْنَ ﴿٨٥﴾

85. And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.

وَاِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ قَالُوْا رَبَّنَا
هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ كُنَّا نَدْعُوْا مِنْ دُوْنِكَ ۚ
فَاَلْقَوْا اِلَيْهِمُ الْقَوْلَ اِنَّكُمْ لَكٰذِبُوْنَ ﴿٨٦﴾ ج الثلثة

86. And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them saying: Lo! ye verily are liars!

[1] Lit. made subservient—*i.e.* to the Law of Allah.

[2] *i.e.* tents.

87. And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

88. For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption.

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾ ع ١٢ ١٨

90. Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.[1]

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

91. Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the assertion of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلَا تَنقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

92. And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنكَاثًا ۚ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

93. Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

[1]Since the time of Omar II the Omayyad, this verse has been recited at the end of every weekly sermon in all Sunni congregations.

94. Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.

95. And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.

96. That which ye have wasteth away, and that which with Allah remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.

97. Whosoever doth right, whether male or female, and is a believer, him verily We shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.

98. And when thou recitest the Qur'ān, seek refuge in Allah from Satan the outcast.

99. Lo! he hath no power over those who believe and put trust in their Lord.

100. His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).

101. And when We put a revelation in place of (another) revelation,—and Allah knoweth best what He revealeth—they say: Lo! thou art but inventing. Most of them know not.

102. Say: The holy Spirit[1] hath revealed it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered[2] (to Allah).

[1] *i.e.* Gabriel.

[2] Ar. *Muslimin.*

وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ
بَعْدَ ثُبُوتِهَا وَتَذُوقُوا۟ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن
سَبِيلِ ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾
وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ
ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩٥﴾
مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ
ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟
يَعْمَلُونَ ﴿٩٦﴾
مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم
بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ﴿٩٧﴾
فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ
ٱلرَّجِيمِ ﴿٩٨﴾
إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ
رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم
بِهِۦ مُشْرِكُونَ ﴿١٠٠﴾ ع ١٣ ١٩
وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا
يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿١٠١﴾
قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ
ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٣﴾

103. And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.[1]

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

104. Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

105. Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.

مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

106. Whoso disbelieveth in Allah after his belief—save him who is forced thereto and whose heart is still content with Faith—but whoso findeth ease in disbelief: on them is wrath from Allah. Theirs will be an awful doom.

ذَٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ۙ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

107. That is because they have chosen the life of the world reather than the Hereafter, and because Allah guideth not the disbelieving folk.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

108. Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

109. Assuredly in the Hereafter they are the losers.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا ۙ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾ ع ١٤ ٢٠

110. Then lo! thy Lord—for those who become fugitives after they had been persecuted, and then fought and were steadfast—lo! thy Lord afterward is (for them) indeed Forgiving, Merciful,

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

111. On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.

[1] Among the various attempts of the idolaters to deride the Qur'an was the charge that a Christian slave among the earliest converts taught it to the Prophet. The same slave suffered cruel persecution for his belief in the divine inspiration of the Qur'an.

112. Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

113. And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ
الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114. So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ
اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

115. He hath forbidden for you only carrion and blood and swine-flesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا
أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٥﴾

116. And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ
وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

117. A brief enjoyment (will be theirs); and theirs a painful doom.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
مِن قَبْلُ ۖ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ
يَظْلِمُونَ ﴿١١٨﴾

119. Then lo! thy Lord—for those who do evil in ignorance and afterward repent and amend—lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ
تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِن
بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾ ع ١٥ ٢١

120. Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ
مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿١٢١﴾

121. Thankful for His bounties; He chose him and He guided him unto a straight path.

وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ
الصَّالِحِينَ ﴿١٢٢﴾

122. And We gave him good in the world, and in the Hereafter he is among the righteous.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

123. And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَ
إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

124. The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

125. Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is best aware of him who strayeth from His way, and He is Best Aware of those who go aright.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَ
لَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾

126. If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ
وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

127. Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم
مُّحْسِنُونَ ﴿١٢٨﴾ ع ١٦ ع ٢٢

128. Lo! Allah is with those who keep their duty unto Him and those who are doers of good.

SURAH XVII *The Children of Israel*

Bani Israil, "The Children of Israel," begins and ends with references to the Israelites. V. 1 relates to the Prophet's vision, in which he was carried by night upon a heavenly steed to the Temple of Jerusalem, whence he was caught up through the seven heavens to the very presence of God. The Surah may be taken as belonging to the middle group of Meccan Surahs, except v. 81, or, according to other commentators, vv. 76-82, revealed at Al-Madinah.

THE CHILDREN OF ISRAEL

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Glorified be He Who carried His servant by night from the Inviolable Place of Worship[1] to the Far Distant Place of Worship[2] the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.

2. We gave unto Moses the Scripture, and We appointed it a guidance for the Children of Israel, saying: Choose no guardian beside Me.

3. (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.

4. And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.

5. So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.

6. Then We gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery,

7. (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So when the time for the second (of the judgements) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.

8. It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.

[1]Mecca.

[2]Jerusalem.

المنزل ٤ اٰیاتها ۱۱۱ (۱۷) سُوْرَةُ الْاِسْرَآءِ مَكِّيَّةٌ رُكُوْعَاتُهَا ۱۲

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الجزء ۱۵ سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ
الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ
لِنُرِيَهٗ مِنْ اٰيٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ۝١
وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ
اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ؕ ۝٢
ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ؕ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝٣
وَقَضَيْنَآ اِلٰى بَنِيْٓ اِسْرَآءِيْلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ
فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا ۝٤
فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ اُولِيْ
بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ؕ وَكَانَ وَعْدًا
مَّفْعُوْلًا ۝٥
ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَاَمْدَدْنٰكُمْ بِاَمْوَالٍ
وَّبَنِيْنَ وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ۝٦
اِنْ اَحْسَنْتُمْ اَحْسَنْتُمْ لِاَنْفُسِكُمْ قف وَاِنْ اَسَاْتُمْ فَلَهَا ؕ
فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ لِيَسُوْٓءٗا وُجُوْهَكُمْ وَلِيَدْخُلُوا
الْمَسْجِدَ كَمَا دَخَلُوْهُ اَوَّلَ مَرَّةٍ وَّلِيُتَبِّرُوْا مَا عَلَوْا
تَتْبِيْرًا ۝٧
وقف لازم عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَاِنْ عُدْتُّمْ عُدْنَا ۘ وَجَعَلْنَا
جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ۝٨

9. Lo! this Qur'ān guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward:

إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۝٩

10. And that those who believe not in the Hereafter, for them We have prepared a painful doom.

وَّاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ۝١٠ ع

11. Man prayeth for evil as he prayeth for good; for man was ever hasty.

وَيَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ بِالْخَيْرِ ؕ وَكَانَ الْاِنْسَانُ عَجُوْلًا ۝١١

12. And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ اٰيَتَيْنِ فَمَحَوْنَآ اٰيَةَ الَّيْلِ وَجَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَلِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ؕ وَكُلَّ شَيْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ۝١٢

13. And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ ؕ وَنُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰىهُ مَنْشُوْرًا ۝١٣

14. (And it will be said unto him): Read thy book. Thy soul sufficeth as reckoner against thee this day.

اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ۝١٤

15. Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load. We never punish until We have sent a messenger.

مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ۝١٥

16. And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and We annihilate it with complete annihilation.

وَاِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ۝١٦

17. How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.

وَكَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَكَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ۝١٧

18. Whoso desireth that (life) which hasteneth away, We hasten for him therein that We will for whom We please. And afterward We have appointed for him hell; they will endure the heat thereof, condemned, rejected.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ
لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا
مَّدْحُوْرًا ﴿١٨﴾

19. And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).

وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ﴿١٩﴾

20. Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.

كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَ
مَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ﴿٢٠﴾

21. See how We prefer one above another, and verily the Hereafter will be greater in degrees and greater in preferment.

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۚ وَلَلْاٰخِرَةُ
اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ﴿٢١﴾

22. Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken.

ع ٢ لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا ﴿٢٢﴾

23. Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain to old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ
اِحْسَانًا ۚ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ
كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا
قَوْلًا كَرِيْمًا ﴿٢٣﴾

24. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ
قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴿٢٤﴾

25. Your Lord is best aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).

رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ۚ اِنْ تَكُوْنُوْا صٰلِحِيْنَ
فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا ﴿٢٥﴾

26. Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ
السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ﴿٢٦﴾

27. Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.

اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۖ وَكَانَ
الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ﴿٢٧﴾

28. But if thou turn away from them, seeking mercy from the Lord, for which thou hopest, then speak unto them a reasonable word.

29. And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.

30. Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.

31. Slay not your children, fearing a fall to poverty. We shall provide for them and for you. Lo! the slaying of them is great sin.

32. And come not near unto adultery. Lo! it is an abomination and an evil way.

33. And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

34. Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

35. Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.

36. (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and heart—of each of these it will be asked.

37. And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.

38. The evil of all that is hateful in the sight of thy Lord.

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ
تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾
وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾
إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ
كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾ ع
وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ
وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾
وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا ﴿٣٢﴾
وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَ
مَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا
يُسْرِف فِّي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ
كَانَ مَسْئُولًا ﴿٣٤﴾
وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾
وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ
وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾
وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ
الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾
كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۭ وَلَا تَجْعَلْ مَعَ
اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِيْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ۝٣٩
اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ الْمَلٰۗىِٕكَةِ
اِنَاثًا ۭ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ۝٤٠ ع
وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ۭ وَمَا
يَزِيْدُهُمْ اِلَّا نُفُوْرًا ۝٤١
قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا
اِلٰى ذِي الْعَرْشِ سَبِيْلًا ۝٤٢
سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ۝٤٣
تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ۭ
وَاِنْ مِّنْ شَيْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ
تَسْبِيْحَهُمْ ۭ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ۝٤٤
وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ
لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ۙ ۝٤٥
وَّجَعَلْنَا عَلٰي قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ
اٰذَانِهِمْ وَقْرًا ۭ وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ
وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ۝٤٦
نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ اِذْ يَسْتَمِعُوْنَ اِلَيْكَ
وَاِذْ هُمْ نَجْوٰٓى اِذْ يَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ
اِلَّا رَجُلًا مَّسْحُوْرًا ۝٤٧
اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا
يَسْتَطِيْعُوْنَ سَبِيْلًا ۝٤٨ ع ٦

39. This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned.

40. Hath your Lord then distinguished you (O men of Mecca) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!

41. We verily have displayed (Our warnings) in this Qur'ān that they may take heed, but it increaseth them in naught save aversion.

42. Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.

43. Glorified is He, and High Exalted above what they say!

44. The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.

45. And when thou recitest the Qur'ān We place between thee and those who believe not in the Hereafter a hidden barrier;

46. And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'ān, they turn their backs in aversion.

47. We are best aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched.

48. See what similitudes they coin for thee, and thus are all astray, and cannot find a road!

49. And they say: When we are bones and fragments, shall we, forsooth, be raised up as a new creation?

50. Say: Be ye stones or iron

51. Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life)? Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon;

52. A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.

53. Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe.

54. Your Lord is best aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.

55. And thy Lord is best aware of all who are in the heavens and the earth. And We preferred some of the Prophets above others, and unto David We gave the Psalms.

56. Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.

57. Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.

وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ
خَلْقًا جَدِيْدًا ﴿۴۹﴾
قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ﴿۵۰﴾
اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ فَسَيَقُوْلُوْنَ
مَنْ يُّعِيْدُنَا ۭ قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ
فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ وَيَقُوْلُوْنَ مَتٰى
هُوَ ۭ قُلْ عَسٰٓى اَنْ يَّكُوْنَ قَرِيْبًا ﴿۵۱﴾
يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَتَظُنُّوْنَ
اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ﴿۵۲﴾
وَقُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ۭ اِنَّ الشَّيْطٰنَ
يَنْزَغُ بَيْنَهُمْ ۭ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا
مُّبِيْنًا ﴿۵۳﴾
رَبُّكُمْ اَعْلَمُ بِكُمْ ۭ اِنْ يَّشَاْ يَرْحَمْكُمْ اَوْ اِنْ يَّشَاْ
يُعَذِّبْكُمْ ۭ وَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ وَكِيْلًا ﴿۵۴﴾
وَرَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَلَقَدْ
فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰي بَعْضٍ وَّاٰتَيْنَا
دَاوٗدَ زَبُوْرًا ﴿۵۵﴾
قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا
يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿۵۶﴾
اُولٰۗىِٕكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ
اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ۭ
اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿۵۷﴾

58. There is not a township[1] but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).

وَإِنْ مِّنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُورًا ﴿٥٨﴾

59. Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamūd the she-camel —a clear portent—but they did wrong in respect of her. We send not portents save to warn.

وَمَا مَنَعَنَآ أَنْ نُّرْسِلَ بِالْآيٰتِ إِلَّآ أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۚ وَمَا نُرْسِلُ بِالْآيٰتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

60. And (it was a warning) when We told thee: Lo! thy Lord encompasseth mankind, and We appointed the vision[2] which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'ān[3]. We warn them, but it increaseth them in naught save gross impiety.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۗ وَمَا جَعَلْنَا الرُّءْيَا الَّتِيٓ أَرَيْنٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ ۖ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblīs, he said: Shall I fall prostrate before that which Thou hast created of clay?

وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِءَادَمَ فَسَجَدُوٓا إِلَّآ إِبْلِيسَ ۖ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

62. He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.

قَالَ أَرَءَيْتَكَ هٰذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ﴿٦٢﴾

63. He said: Go, and whosoever of them followeth thee—lo! hell will be your payment, ample payment.

قَالَ اذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾

64. And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوٰلِ وَالْأَوْلٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطٰنُ إِلَّا غُرُورًا ﴿٦٤﴾

65. Lo! My (faithful) bondmen—over them thou hast no power, and thy Lord sufficeth as (their) guardian.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٦٥﴾

66. (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.

رَّبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِن فَضْلِهِ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

[1]Or *community*.

[2]The Prophet's vision of his ascent through the seven heavens.

[3]See Sur. XLIV, vv. 43-49.

67. And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ
إِلَّا إِيَّاهُ ۖ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ
الْإِنسَانُ كَفُورًا ﴿٦٧﴾

68. Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

69. Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ
ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾

70. Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ
مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾ ع ٧

71. On the day when We shall summon all men with their record, whoso is given his book in his right hand—such will read their book and they will not be wronged a shred.

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ
كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا
يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

72. Whoso is blind here will be blind in the Hereafter, and yet further from the road.

وَمَن كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ
أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

73. And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.[1]

وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ
لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ ۖ وَإِذًا لَّاتَّخَذُوكَ خَلِيلًا ﴿٧٣﴾

74. And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.

وَلَوْلَا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا
قَلِيلًا ﴿٧٤﴾

75. Then had We made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.

إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ
ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

[1]The idolaters more than once offered to compromise with the Prophet.

76. And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.[1]

77. (Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.

78. Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'ān at dawn. Lo! (the recital of) the Qur'ān at dawn is ever witnessed.

79. And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.

80. And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.

81. And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.[2]

82. And We reveal of the Qur'ān that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.

83. And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.

84. Say: Each one doth according to his rule of conduct, and thy Lord is best aware of him whose way is right.

85. They will ask thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.

86. And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.

وَاِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ
مِنْهَا وَاِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا ﴿٧٦﴾
سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ
لِسُنَّتِنَا تَحْوِيْلًا ﴿٧٧﴾ ع ٨
اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَ
قُرْاٰنَ الْفَجْرِ اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا ﴿٧٨﴾
وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿٧٩﴾
وَقُلْ رَّبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ
صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾
وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ اِنَّ الْبَاطِلَ
كَانَ زَهُوْقًا ﴿٨١﴾
وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ
لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿٨٢﴾
وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ
وَاِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ﴿٨٣﴾
قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ۚ فَرَبُّكُمْ اَعْلَمُ بِمَنْ
هُوَ اَهْدٰى سَبِيْلًا ﴿٨٤﴾ ع ٩
وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ۭ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ
وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿٨٥﴾
وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ ثُمَّ
لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ﴿٨٦﴾

[1] If, as the Jalaleyn declare, vv. 76-82 were revealed at Al-Madinah the reference here is to the plotting of the Jews and Hypocrites.

[2] These words were recited by the Prophet when he witnessed the destruction of the idols round the Ka'bah after the conquest of Mecca.

87. (It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.[1]

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾

88. Say: Verily, though mankind and Jinn should assemble to produce the like of this Qur'ān, they could not produce the like thereof though they were helpers one of another.

قُل لَّئِنِ اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

89. And verily We have displayed for mankind in this Qur'ān all kinds of similitudes, but most of mankind refuse aught save disbelief.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ۖ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾

90. And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنبُوعًا ﴿٩٠﴾

91. Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾

92. Or thou cause the heaven to fall upon us piecemeal, as thou has pretended, or bring Allah and the angels as a warrant;

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

93. Thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be glorified! Am I naught save a mortal messenger?

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ ۖ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾

94. And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾

95. Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.

قُل لَّوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَّسُولًا ﴿٩٥﴾

96. Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

[1]Vv. 85, 86 and 87 are said to have been revealed in answer to the third question which some Jewish rabbis prompted the idolaters to ask, the first two questions being answered in the following Surah.

وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ
تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ دُوْنِهٖ ۭ وَنَحْشُرُهُمْ يَوْمَ
الْقِيٰمَةِ عَلٰي وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا ۭ مَاْوٰىهُمْ
جَهَنَّمُ ۭ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ۝٩٧

97. And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.

ذٰلِكَ جَزَاۗؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَقَالُوْٓا ءَاِذَا
كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ۝٩٨

98. That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
قَادِرٌ عَلٰٓي اَنْ يَّخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ اَجَلًا لَّا
رَيْبَ فِيْهِ ۭ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ۝٩٩

99. Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.

قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَاۗىِٕنَ رَحْمَةِ رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ
خَشْيَةَ الْاِنْفَاقِ ۭ وَكَانَ الْاِنْسَانُ قَتُوْرًا ۝١٠٠ ع ١١

100. Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.

وَلَقَدْ اٰتَيْنَا مُوْسٰي تِسْعَ اٰيٰتٍۢ بَيِّنٰتٍ فَسْـَٔلْ بَنِيْٓ
اِسْرَاۗءِيْلَ اِذْ جَاۗءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّىْ لَاَظُنُّكَ
يٰمُوْسٰي مَسْحُوْرًا ۝١٠١

101. And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.

قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَاۗءِ اِلَّا رَبُّ السَّمٰوٰتِ وَ
الْاَرْضِ بَصَاۗىِٕرَ ۚ وَاِنِّىْ لَاَظُنُّكَ يٰفِرْعَوْنُ مَثْبُوْرًا ۝١٠٢

102. He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.

فَاَرَادَ اَنْ يَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ وَمَنْ
مَّعَهٗ جَمِيْعًا ۝١٠٣

103. And he wished to scare them from the land, but We drowned him and those with him, all together:

وَّقُلْنَا مِنْۢ بَعْدِهٖ لِبَنِيْٓ اِسْرَاۗءِيْلَ اسْكُنُوا الْاَرْضَ
فَاِذَا جَاۗءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا ۝١٠٤

104. And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass we shall bring you as a crowd gathered out of various nations.[1]

وَبِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ۭ وَمَآ اَرْسَلْنٰكَ اِلَّا
مُبَشِّرًا وَّنَذِيْرًا ۝١٠٥

105. With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.

[1] A reference to the dispersal of the Jews as the consequence of their own deeds after God had established them in the land.

106. And (it is) a Qur'ān that We have divided, that thou mayest recite it unto mankind at intervals, and We have revealed it by (successive) revelation.

وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّ نَزَّلْنٰهُ تَنْزِيْلًا ﴿١٠٦﴾

107. Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,

قُلْ اٰمِنُوْا بِهٖٓ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖٓ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ﴿١٠٧﴾

108. Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.

وَّيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَآ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿١٠٨﴾

109. They fall down on their faces, weeping, and it increaseth humility in them.

وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا ﴿١٠٩﴾ السجدة ٤

110. Say (unto mankind): Cry unto Allah, or cry unto the Beneficent,[1] unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud voiced in thy worship nor yet silent therein, but follow a way between.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿١١٠﴾

111. And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ﴿١١١﴾ ع ١٢

[1] The idolaters had a peculiar objection to the name of *Ar-Rahman*, "The Beneficent," in the Qur'an. They said: "We do not know this Rahman." Some of them thought that Ar-Rahman was a man living in Yamamah!

SURAH XVIII

The Cave

Al-Kahf, "The Cave," takes its name from the story of the youths who took refugee from persecution in a cave (vv. 10-27) and were preserved there as if asleep for a long period—a story which is generally identified by Western writers (e.g. Gibbon) with the legend of the Seven Sleepers of Ephesus. But a strong tradition in the Muslim world asserts that this story and that of Dhu'l Qarneyn ("The Two-Horned One"), vv. 83-98, possibly also that of Moses and the angel, vv. 60-82, were revealed to the Prophet to enable him to answer the questions which the Jewish doctors of Yathrib had instructed the idolaters to ask him, as a test of Prophethood.

The questions were three: "Ask him", said the Rabbis, "of some youth who were of old, what was their fate, for they have a strange story; and ask him of a much-travelled man who reached the sunrise regions of the earth and the sunset regions thereof, what was his history; and ask him of the Spirit, what it is."

The tormentors of the Prophet, who had been to Yathrib to get hints from the Jews, on their return to Mecca put these questions to the Prophet, after having told the people that it was to be a crucial test. The Prophet said that he would surely answer them upon the morrow, without adding "if God will," as though he could command God's revelation. As a reproof for that omission, the wished-for revelation was withheld from him for some days, and when it came included the rebuke contained in vv. 23-24.[1] There is no reason whatever to doubt the truth of the tradition which connects this chapter with three questions set by Jewish rabbis, and the answers must have been considered satisfying, or at least silencing, or the Jews would certainly have made fun of them when they were taunting the Prophet daily after his flight to Yathrib (Al-Madinah). That being so, it would seem rash to identify the story with that of the Christian Seven Sleepers; it must belong, as the story of the "Two-Horned One" actually does belong, to rabbinical lore. The third of the question is anwered in Surah XVII, vv. 85 ff.

It belongs to the middle group of Meccan Surahs.

[1]Ibn Hisham (Cairo edition), Part I, pp. 102, 103.

THE CAVE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,

2. (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward,

3. Wherein they will abide for ever;

4. And to warn those who say: Allah hath chosen a son,

5. (A thing) whereof they have no knowledge, nor (had) their fathers. Dreadful is the word that cometh out of their mouths. They speak naught but a lie.

6. Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.

7. Lo! We have placed all that is in the earth as an ornament thereof that We may try them: which of them is best in conduct.

8. And lo! We shall make all that is therein a barren mound.

9. Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?

10. When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.

اٰيَاتُهَا ١٢ (١٨) سُوْرَةُ الْكَهْفِ مَكِّيَّةٌ رُكُوْعَاتُهَا ١٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ
يَجْعَلْ لَّهٗ عِوَجًا ؕ ①
قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ
الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ
اَجْرًا حَسَنًا ۙ ②
مَّاكِثِيْنَ فِيْهِ اَبَدًا ۙ ③
وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۚ ④
مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ ؕ كَبُرَتْ
كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا
كَذِبًا ⑤
فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا
بِهٰذَا الْحَدِيْثِ اَسَفًا ⑥
اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ
اَيُّهُمْ اَحْسَنُ عَمَلًا ⑦
وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ؕ ⑧
اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ كَانُوْا
مِنْ اٰيٰتِنَا عَجَبًا ⑨
اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَآ اٰتِنَا مِنْ
لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ⑩

فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا ﴿١١﴾

ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَىُّ الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْٓا اَمَدًا ﴿١٢﴾ ع ١٢

نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ۭ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ هُدًى ﴿١٣﴾

وَّرَبَطْنَا عَلٰي قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَّدْعُوَا مِنْ دُوْنِهٖٓ اِلٰهًا لَّقَدْ قُلْنَآ اِذًا شَطَطًا ﴿١٤﴾

هٰٓؤُلَاۗءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ۭ لَوْلَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۢ بَيِّنٍ ۭ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَي اللّٰهِ كَذِبًا ﴿١٥﴾

وَاِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗٓا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَيُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ﴿١٦﴾

وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِيْ فَجْوَةٍ مِّنْهُ ۭ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ ۭ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ﴿١٧﴾ ع ٢ ١٤

وَتَحْسَبُهُمْ اَيْقَاظًا وَّهُمْ رُقُوْدٌ ۡ وَّنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ ۡ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ۭ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

11. Then We sealed up their hearing in the Cave for a number of years;

12. And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.

13. We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.

14. And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no god beside Him, for then should we utter an enormity.

15. These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie concerning Allah?

16. And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.

17. And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.

18. And thou wouldst have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If thou hadst observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.

وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ قَالَ قَآئِلٌ مِّنْهُمْ
كَمْ لَبِثْتُمْ ؕ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا
رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْٓا اَحَدَكُمْ بِوَرِقِكُمْ
هٰذِهٖٓ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا
فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ اَحَدًا ﴿۱۹﴾

19. And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried a day or some part of a day, (Other) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.

اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ
فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا ﴿۲۰﴾

20. For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper.

وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ وَعْدَ اللّٰهِ
حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ
بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ؕ رَبُّهُمْ
اَعْلَمُ بِهِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى اَمْرِهِمْ لَنَتَّخِذَنَّ
عَلَيْهِمْ مَّسْجِدًا ﴿۲۱﴾

21. And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.

سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ وَيَقُوْلُوْنَ خَمْسَةٌ
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۚ وَيَقُوْلُوْنَ
سَبْعَةٌ وَّثَامِنُهُمْ كَلْبُهُمْ ؕ قُلْ رَّبِّيْٓ اَعْلَمُ
بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۵ قف فَلَا تُمَارِ
فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ص وَّلَا تَسْتَفْتِ فِيْهِمْ
مِّنْهُمْ اَحَدًا ﴿۲۲﴾ ع ۳ ۵ ۱۵

22. (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is best aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.

وَلَا تَقُوْلَنَّ لِشَايْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ غَدًا ﴿۲۳﴾ لا
اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ز وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَقُلْ
عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّيْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿۲۴﴾

23. And say not of anything: Lo! I shall do that tomorrow,

24. Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth me unto a nearer way of truth than this.

نصف القرآن باعتبار عدد الحروف بأنّ التاء بعد الياء من النصف الاول واللام الثانية من النصف الاخير ۱۲

25. And (it is said) they tarried in their Cave three hundred years and add nine.

وَلَبِثُوْا فِيْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا ﴿٢٥﴾

26. Say: Allah is best aware how long they tarried. His is the invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He maketh none to share in His government.

قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَهٗ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ ۭ اَبْصِرْ بِهٖ وَاَسْمِعْ ۭ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا يُشْرِكُ فِيْ حُكْمِهٖٓ اَحَدًا ﴿٢٦﴾

27. And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

وَاتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۭ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَلَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿٢٧﴾

28. Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ۚ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ﴿٢٨﴾

29. Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like the molten lead which burneth the faces. Calamitous the drink and ill the resting-place!

وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۣ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ ۭ اِنَّآ اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ۭ وَاِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِي الْوُجُوْهَ ۭ بِئْسَ الشَّرَابُ ۭ وَسَاۗءَتْ مُرْتَفَقًا ﴿٢٩﴾

30. Lo! as for those who believe and do good works—Lo! We suffer not the reward of one whose work is goodly to be lost.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ اِنَّا لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ﴿٣٠﴾

31. As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon thrones therein. Blest the reward, and fair the resting-place!

اُولٰۗىِٕكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّيَلْبَسُوْنَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَّكِـــِٕيْنَ فِيْهَا عَلَي الْاَرَاۗىِٕكِ ۭ نِعْمَ الثَّوَابُ ۭ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ ع

وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا
جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّحَفَفْنٰهُمَا بِنَخْلٍ وَّجَعَلْنَا
بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

32. Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage.

كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِّنْهُ شَيْـًٔا ۙ
وَّفَجَّرْنَا خِلٰلَهُمَا نَهَرًا ﴿٣٣﴾

33. Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein!

وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَهُوَ يُحَاوِرُهٗٓ اَنَا
اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ﴿٣٤﴾

34. And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men.

وَدَخَلَ جَنَّتَهٗ وَهُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَآ اَظُنُّ
اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا ﴿٣٥﴾

35. And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish:

وَّمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّدِدْتُّ اِلٰى
رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾

36. I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

قَالَ لَهٗ صَاحِبُهٗ وَهُوَ يُحَاوِرُهٗٓ اَكَفَرْتَ بِالَّذِيْ
خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ
رَجُلًا ﴿٣٧﴾

37. And his comrade, while he disputed with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man?

لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَلَآ اُشْرِكُ بِرَبِّيْٓ
اَحَدًا ﴿٣٨﴾

38. But He is Allah, my Lord, and I ascribe unto my Lord no partner.

وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ
لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا
وَّوَلَدًا ﴿٣٩﴾

39. If only, when thou enteredst thy garden, thou hadst said : That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children.

فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَ
يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا
زَلَقًا ﴿٤٠﴾

40. Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside,

41. Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.

42. And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!

43. And he had no troop of men to help him as against Allah, nor could he save himself.

44. In this case protection is only from Allah, the True. He is best for reward, and best for consequence.

45. And coin for them the similitude of the life of the world as water We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is Able to do all things.

46. Wealth and children are an ornament of life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.

47. And (bethink you of) the Day when We remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.

48. And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.

49. And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no one.

أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ﴿٤١﴾
وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ
فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى
لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ﴿٤٢﴾
وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا
كَانَ مُنتَصِرًا ﴿٤٣﴾
هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ
عُقْبًا ﴿٤٤﴾ ع ١٧
وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ
مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ
هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ مُّقْتَدِرًا ﴿٤٥﴾
ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ
ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾
وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً ۙ وَ
حَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾
وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ
أَوَّلَ مَرَّةٍۭ ۖ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾
وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا
فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ
صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟
حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ ع ١٨

50. And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblīs. He was of the Jinn, so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers!

51. I made them not to witness the creation of the heavens and the earth, nor their own creation; choose I misleaders for (My) helpers?

52. And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.

53. And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.

54. And verily We have displayed for mankind in this Qur'ān all manner of similitudes, but man is more than anything contentious.

55. And naught hindereth mankind from believing when the guidance cometh unto them, and from asking forgiveness of their Lord, unless (it be that they wish) that the judgement of the men of old should come upon them or (that) they should be confronted with the Doom.

56. We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.

57. And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgement)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۖ
كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ ۭ اَفَتَتَّخِذُوْنَهٗ
وَذُرِّيَّتَهٗٓ اَوْلِيَاۗءَ مِنْ دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ۭ بِئْسَ
لِلظّٰلِمِيْنَ بَدَلًا ۝٥٠
مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَلَا خَلْقَ
اَنْفُسِهِمْ ۠ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ۝٥١
وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَاۗءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ۝٥٢
وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا وَلَمْ
يَجِدُوْا عَنْهَا مَصْرِفًا ۝٥٣ ع ١٩
وَلَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ
مَثَلٍ ۭ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ۝٥٤
وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَاۗءَهُمُ الْهُدٰى
وَيَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ
اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ۝٥٥
وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ
وَيُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ
الْحَقَّ وَاتَّخَذُوْٓا اٰيٰتِيْ وَمَآ اُنْذِرُوْا هُزُوًا ۝٥٦
وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا
وَنَسِيَ مَا قَدَّمَتْ يَدٰهُ ۭ اِنَّا جَعَلْنَا عَلٰي قُلُوْبِهِمْ اَكِنَّةً
اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِنْ تَدْعُهُمْ اِلَى
الْهُدٰى فَلَنْ يَّهْتَدُوْٓا اِذًا اَبَدًا ۝٥٧

The fact that Iblīs or Satan is of the Jinn and not of the angels, though he was among the latter, explains his disobedience; since Jinn, like men, can choose their path of conduct.

58. Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا
كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ
لَّن يَجِدُوا مِن دُونِهِ مَوْئِلًا ﴿٥٨﴾

59. And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا
لِمَهْلِكِهِم مَّوْعِدًا ﴿٥٩﴾ ع ٨

60. And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ
مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾

61. And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ
سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

62. And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا
مِن سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾

63. He said: Didst thou see, when we took refuge on the rock, and I forgot the fish—and none but Satan caused me to forget to mention it—it took its way into the waters by a marvel.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ ۖ عَجَبًا ﴿٦٣﴾

64. He said: This is that which we have been seeking. So they retraced their steps again.

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّا عَلَىٰ آثَارِهِمَا
قَصَصًا ﴿٦٤﴾

65. Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ
عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾

66. Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ
مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

67. He said: Lo! thou canst not bear with me.

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

68. How canst thou bear with that whereof thou canst not compass any knowledge?

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾

قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعۡصِي
لَكَ أَمۡرًا ﴿٦٩﴾

69. He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.

قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ
أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرًا ﴿٧٠﴾ ع ٩

70. He said: Well, if thou go with me, ask me not concerning aught till I myself mention of it unto thee.

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَاۖ
قَالَ أَخَرَقۡتَهَا لِتُغۡرِقَ أَهۡلَهَا لَقَدۡ جِئۡتَ شَيۡـًٔا
إِمۡرًا ﴿٧١﴾

71. So the twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing.

قَالَ أَلَمۡ أَقُلۡ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرًا ﴿٧٢﴾

72. He said: Did I not tell thee thou couldst not bear with me?

قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا تُرۡهِقۡنِي مِنۡ
أَمۡرِي عُسۡرًا ﴿٧٣﴾

73. (Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمٗا فَقَتَلَهُۥ قَالَ أَقَتَلۡتَ
نَفۡسَۢا زَكِيَّةَۢ بِغَيۡرِ نَفۡسٖ لَّقَدۡ جِئۡتَ شَيۡـًٔا
نُّكۡرًا ﴿٧٤﴾

74. So the twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing!

قَالَ أَلَمۡ أَقُل لَّكَ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرًا ﴿٧٥﴾ ٣

75. He said: Did I not tell thee that thou couldst not bear with me?

قَالَ إِن سَأَلۡتُكَ عَن شَيۡءِۭ بَعۡدَهَا فَلَا تُصَٰحِبۡنِيۖ
قَدۡ بَلَغۡتَ مِن لَّدُنِّي عُذۡرًا ﴿٧٦﴾

76. (Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.

فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهۡلَ قَرۡيَةٍ ٱسۡتَطۡعَمَآ
أَهۡلَهَا فَأَبَوۡاْ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارٗا
يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥۖ قَالَ لَوۡ شِئۡتَ
لَتَّخَذۡتَ عَلَيۡهِ أَجۡرٗا ﴿٧٧﴾

77. So the twain journeyed on till, when came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have taken payment for it.

قَالَ هَٰذَا فِرَاقُ بَيۡنِي وَبَيۡنِكَۚ سَأُنَبِّئُكَ بِتَأۡوِيلِ
مَا لَمۡ تَسۡتَطِع عَّلَيۡهِ صَبۡرًا ﴿٧٨﴾

78. He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience.

79. As for the ship, it belonged to poor people working on the river,[1] and I wished to mar it, for there was a king behind them who was taking every ship by force.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

80. And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾

81. And we intended that their Lord should change him for them for one better in purity and nearer to mercy.

فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ﴿٨١﴾

82. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

83. They will ask thee of Dhū'l-Qarneyn. Say: I shall recite unto you a remembrance of him.

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾

84. Lo! We made him strong in the land and gave him unto everything a road.

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٤﴾

85. And he followed a road

فَأَتْبَعَ سَبَبًا ﴿٨٥﴾

86. Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout: We said: O Dhū'l-Qarneyn! Either punish or show them kindness.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

[1]Or, it might be, "sea."

87. He said: As for him who doth wrong, we shall punish him, and then he will be brought back unto his Lord, who will punish him with awful punishment!

88. But as for him who believeth and doth right, good will be his reward, and We shall speak unto him a mild command.

89. Then he followed a road

90. Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom,

91. So (it was). And We knew all concerning him.

92. Then he followed a road

93. Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.

94. They said: O Dhū'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?

95. He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank:

96. Give me pieces of iron—till, when he had levelled up (the gap) between the cliffs, he said: Blow!—till, when he had made it a fire, he said: Bring me molten copper to pour thereon.

97. And (Gog and Magog) were not able to surmount, nor could they pierce (it).

قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ
رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكْرًا ﴿٨٧﴾
وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُ جَزَآءً ٱلْحُسْنَىٰ ۖ
وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾
ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾
حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا
تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا
سِتْرًا ﴿٩٠﴾
كَذَٰلِكَ ۖ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾
ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾
حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا
قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾
قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ
فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ
بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾
قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ
أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾
ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ
قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ
عَلَيْهِ قِطْرًا ﴿٩٦﴾
فَمَا ٱسْطَٰعُوٓا۟ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُوا۟ لَهُۥ
نَقْبًا ﴿٩٧﴾

98. He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true.

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ ۚ فَإِذَا جَآءَ وَعْدُ رَبِّيْ جَعَلَهٗ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ﴿٩٨﴾

99. And on that day We shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering;

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ وَّنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ﴿٩٩﴾

100. On that day We shall present hell to the disbelievers, plain to view,

وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضًا ﴿١٠٠﴾

101. Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ﴿١٠١﴾

102. Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَآءَ ۚ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ﴿١٠٢﴾

103. Say: Shall We inform you who will be the greatest losers by their works?

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ﴿١٠٣﴾

104. Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.

اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿١٠٤﴾

105. Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection We assign no weight to them.

اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَلِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿١٠٥﴾

106. That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.

ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَاتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ﴿١٠٦﴾

107. Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

108. Wherein they will abide, with no desire to be removed from thence.

خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ﴿١٠٨﴾

109. Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the Words of my Lord were exhausted, even though We brought the like thereof to help.

110. Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ
قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ
مَدَدًا ﴿١٠٩﴾
قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ
اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ
رَبِّهٖٓ اَحَدًا ﴿١١٠﴾ ع ١٢

Marvam takes its name from v. 16 ff. That it is of quite early Meccan revelations is established by the following tradition:

In the fifth year of the Prophet's mission (the ninth before the Hijrah, or Flight, to Al-Madinah) a number of the poorer converts were allowed by the Prophet to emigrate to Abyssinia, a Christian country where they would not be subject to persecution for their worship of the One God. This is known as the first Hijrah. The rulers of Mecca sent ambassadors to ask the Negus for their extradition, accusing them of having left the religion of their own people without entering the Chrstian religion, and of having done wrong to their own country. The Negus (against the wish of the envoys) sent for the spokesmen of the refugees and, in the presence of the bishops of his realm, questioned them of their religion. Ja'far ibn Abi Talib, cousin of the Prophet, answered: (I translate from the account given by Ibn Ishaq):—

"We were folk immersed in ignorance, worshipping idols, eating carrion, given to lewdness, severing the ties of kinship, bad neighbours, the strong among us preying the weak; thus were we till Allah sent to us a messenger of our own, whose lineage, honesty, trustworthiness and chastity we knew, and he called us to Allah that we should acknowledge His unity and worship Him and eschew all the stones and idols that we and our fathers used to worship beside Him; and ordered us to be truthful and to restore the pledge and observe the ties of kinship, and be good neighbours, and to abstain from things forbidden, and from blood, and forbade us lewdness and false speech, and to prey upon the wealth of orphans, and to accuse good women; and commanded us to worship Allah only, ascribing nothing unto Him as partner, and enjoined upon us prayer and legal alms and fasting. (And he enumerated for him the teachings of Islam.)

"So we trusted him and we believed in him and followed that which he had brought from Allah, and we worshipped Allah only, and ascribed nothing as partner unto Him. And we refrained from that which was forbidden to us, and indulged in that which was made lawful for us. And our people became hostile to us and tormented us and sought to turn us from our religion that they might bring us back to the worship of idols from the worship of Allah Most High, and that we might indulge in those inequities which before we had deemed lawful.

"And when they persecuted and oppressed us, and hemmed us in, and kept us from the practice of our religion, we came forth to thy land, and chose thee above all others, and sought thy protection, and hoped that we should not be troubled in thy land, O King!"

Then the Negus asked him; Hast with thee aught of that which he brought from Allah? Ja'far answered: Yes. Then the Negus said: Relate it to me, and Ja'far recited to him the beginning of Kaf, Ha, Ya, Ain, Sad" — the Arabic letters with which this Surah begins, such letters being generally used instead of titles by the early Muslims. Therefore this Surah must have been revealed and well known before the departure of the emigrants for Abyssinia.

An early Meccan Surah, with the possible exception of vv. 59 and 60, which, according to some authorities, were revealed at Al-Madinah.

[1]Ibn Hisham Sirah (Cairo edition), Part I, p. 116.

MARY

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Kāf. Hā. Yā. 'Ain. Ṣād.[1]

2. A mention of the mercy of thy Lord unto His servant Zachariah:—

3. When he cried unto his Lord a cry in secret,

4. Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

5. Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

6. Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).

7. (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John[2]; We have given the same name to none before (him).

8. He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?

9. He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.

10. He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

11. Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.

[1]See Sur II, v. 1, footnote.

[2]Ar. *Yahya*.

آياتها ٩٨ (١٩) سورة مريم مكية ركوعاتها ٦

بسم الله الرحمن الرحيم

كٓهيعٓصٓ ١

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّا ٢

إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ٣

قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ
شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ٤

وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى
عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ٥

يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَٱجْعَلْهُ رَبِّ
رَضِيًّا ٦

يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل
لَّهُۥ مِن قَبْلُ سَمِيًّا ٧

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا
وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ٨

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ
خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ٩

قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ
ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ١٠

فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ
أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ١١

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ۖ وَاٰتَيْنٰهُ الْحُكْمَ
صَبِيًّا ﴿١٢﴾

وَّحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾

وَّبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ وَيَوْمَ
يُبْعَثُ حَيًّا ﴿١٥﴾ ع

وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا
مَكَانًا شَرْقِيًّا ﴿١٦﴾

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۖ فَاَرْسَلْنَآ اِلَيْهَا
رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾

قَالَتْ اِنِّيْٓ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ﴿١٨﴾

قَالَ اِنَّمَآ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ لَكِ غُلٰمًا
زَكِيًّا ﴿١٩﴾

قَالَتْ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّلَمْ يَمْسَسْنِيْ بَشَرٌ وَّلَمْ
اَكُ بَغِيًّا ﴿٢٠﴾

قَالَ كَذٰلِكِ ۚ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۚ وَلِنَجْعَلَهٗٓ اٰيَةً
لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ اَمْرًا مَّقْضِيًّا ﴿٢١﴾

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ﴿٢٢﴾

فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ قَالَتْ
يٰلَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا ﴿٢٣﴾

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِيْ قَدْ جَعَلَ رَبُّكِ
تَحْتَكِ سَرِيًّا ﴿٢٤﴾

12. (And it was said unto his son): O John ! Hold fast the Scripture. And We gave him wisdom when a child,

13. And compassion from Our presence, and purity; and he was devout,

14. And dutiful toward his parents. And he was not arrogant, rebellious.

15. Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!

16. And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,

17. And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.

18. She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Godfearing.

19. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

20. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

21. He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

22. And she conceived him, and she withdrew with him to a far place.

23. And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

24. Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,

25. And shake the trunk of the palm-tree toward thee; thou wilt cause ripe dates to fall upon thee.

وَهُزِّيٓ إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

26. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ﴿٢٦﴾

27. Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.

فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾

28. Oh sister of Aaron[1] ! Thy father was not a wicked man nor was thy mother a harlot.

يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا ﴿٢٨﴾

29. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?

فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا۟ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ﴿٢٩﴾

30. He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

قَالَ إِنِّى عَبْدُ ٱللَّهِ ۖ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا ﴿٣٠﴾

31. And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,

وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ﴿٣١﴾

32. And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

وَبَرًّۢا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ﴿٣٢﴾

33. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

34. Such was Jesus, son of Mary, (this is) a statement of the truth concerning which they doubt.

ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ﴿٣٤﴾

35. It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۖ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٣٥﴾

[1]See Sur. III, introduction.

36. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٣٦﴾

37. The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.

فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

38. See and hear them on the Day they come unto Us! Yet the evil-doers are to-day in error manifest.

أَسْمِعْ بِهِمْ وَأَبْصِرْ ۙ يَوْمَ يَأْتُونَنَا لَٰكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٨﴾

39. And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ ۘ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾

40. Lo! We inherit the earth and all who are thereon, and unto Us they are returned.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

41. And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a Prophet.

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾

42. When he said unto his father: O my father! Why worshippest thou that which heareth not nor seeth, nor can in aught avail thee?

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا ﴿٤٢﴾

43. O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾

44. O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ﴿٤٤﴾

45. O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.

يَا أَبَتِ إِنِّي أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾

46. He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!

قَالَ أَرَاغِبٌ أَنتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ ۖ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾

47. He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.

قَالَ سَلٰمٌ عَلَيْكَ ۚ سَأَسْتَغْفِرُ لَكَ رَبِّيْ ۖ إِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿٤٧﴾

48. I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.

وَأَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَأَدْعُوْا رَبِّيْ ۖ عَسٰى أَلَّا أَكُوْنَ بِدُعَآءِ رَبِّيْ شَقِيًّا ﴿٤٨﴾

49. So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a Prophet.

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗ إِسْحٰقَ وَيَعْقُوْبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾

50. And We gave them of Our mercy, and assigned to them a high and true renown.

وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

51. And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a Prophet.

وَاذْكُرْ فِي الْكِتٰبِ مُوْسٰى ۚ إِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ﴿٥١﴾

52. We called him from the right slope of the Mount, and brought him nigh in communion.

وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْأَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ﴿٥٢﴾

53. And We bestowed upon him of Our mercy his brother Aaron, a Prophet (likewise).

وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ أَخَاهُ هٰرُوْنَ نَبِيًّا ﴿٥٣﴾

54. And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a Prophet.

وَاذْكُرْ فِي الْكِتٰبِ إِسْمٰعِيْلَ ۚ إِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ﴿٥٤﴾

55. He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

وَكَانَ يَأْمُرُ أَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ﴿٥٥﴾

56. And make mention in the Scripture of Idris.[1] Lo! he was a saint, a Prophet;

وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيْسَ ۚ إِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿٥٦﴾

57. And We raised him to high station.

وَرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

[1]Identified with Enoch.

58. These are they unto whom Allah showed favour from among the Prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَٰنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾ السجدة

59. Now there hath succeeded them a later generation who have ruined worship and have followed lusts. But they will meet deception,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾

60. Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught—

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

61. Gardens of Eden, which the Beneficent hath promised to His slaves in the Unseen. Lo! His promise is ever sure of fulfilment—

جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَٰنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

62. They hear therein no idle talk, but only Peace! and therein they have food for morn and evening.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٢﴾

63. Such is the Garden which We cause the devout among Our bondmen to inherit.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾

64. We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful—

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾

65. Lord of the heavens and the earth and all that is between them! Therefore, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him.?

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۚ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾ ع ٧

66. And man saith: When I am dead, shall I forsooth be brought forth alive?

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

67. Doth not man remember that We created him before, when he was naught?

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾

68. And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

69. Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ﴿٦٩﴾

70. And surely We are best aware of those most worthy to be burned therein.

ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ﴿٧٠﴾

71. There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.

وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾

72. Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.

ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴿٧٢﴾

73. And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَيُّ الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّاَحْسَنُ نَدِيًّا ﴿٧٣﴾

74. How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّرِءْيًا ﴿٧٤﴾

75. Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour of Doom), they will know who is worse in position and who is weaker as an army.

قُلْ مَنْ كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا الْعَذَابَ وَاِمَّا السَّاعَةَ ۭ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا وَّاَضْعَفُ جُنْدًا ﴿٧٥﴾

76. Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.

وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ۭ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ مَّرَدًّا ﴿٧٦﴾

77. Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?

اَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا وَقَالَ لَاُوْتَيَنَّ مَالًا وَّوَلَدًا ﴿٧٧﴾

78. Hath he perused the Unseen, or hath he made a pact with the Beneficent?

79. Nay, but We shall record that which he saith and prolong for him a span of torment,

80. And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).

81. And they have chosen (other) gods beside Allah that they may be a power for them:

82. Nay, but they will deny their worship of them, and become opponents unto them.

83. Seest thou not that We have set the devils on the disbelievers to confound them with confusion?

84. So make no haste against them (O Muhammad). We do but number unto them a sum (of days).

85. On the Day when We shall gather the righteous unto the Beneficent, a goodly company,

86. And drive the guilty unto Hell, a weary herd,

87. They will have no power of intercession, save him who hath made a covenant with his Lord.

88. And they say: The Beneficent hath taken unto Himself a son.

89. Assuredly ye utter a disastrous thing,

90. Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,

91. That ye ascribe unto the Beneficent a son,

92. When it is not meet for (the Majesty of) the Beneficent that He should choose a son.

93. There is none in the heavens and the earth but cometh unto the Beneficent as a slave.

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

لَّا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾

وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾

لَّقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

أَن دَعَوْا لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾

وَمَا يَنبَغِي لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾

إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾

94. Verily He knoweth them and numbereth them with (right) numbering.

95. And each one of them will come unto Him on the Day of Resurrection, alone.

96. Lo! those who believe and do good works, the Beneficent will appoint for them love.

97. And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.

98. And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?

لَقَدْ أَحْصٰهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

وَكُلُّهُمْ اٰتِيهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾

إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ

لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٦﴾

فَإِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَ

تُنْذِرَ بِهِ قَوْمًا لُّدًّا ﴿٩٧﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ

مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

SURAH XX *Ta Ha*

Ta Ha takes its name from the Arabic letters which form the first verse. As in the case of Surah XIX, the early date of revelation is established by a strong tradition.

Omar ibn al-Khattab, who afterwards became Caliph, was among the bitterest opponents of Islam in early days. He set out one day, sword in hand, with the intention of killing the Prophet –"this Sabaean who has split the unity of the Qureysh, calls their ideals foolish and their religion shameful, and blasphemes their gods" – when a friend who met him dissuaded him, reminding him that if he slew the Prophet he would have to reckon with the vengeance of a powerful clan: "Thinkest thou that the Banu 'Abd Munaf would let thee walk on the earth if thou hadst slain Muhammad?" for tribal pride survived religious difference "Is it not better for thee to return to the folk of thine own house and keep them straight?" Omar asked: "Which of the folk of my house?" "Thy brother-in-law and cousin, Sa'id ibn Zeyd, and thy sister, Fatimah, duaghter of Al-Khattab, for, by Allah, they are become Muslims and followers of Muhammad in his religion, so look thou to them." Then Omar returned, enraged against his sister and brother-in-law, and there was with them in the house Khabab ibn 'Arit, having with him a leaf of which was written Ta Ha (this Surah) which he was reading aloud to them. When they heard the noise of Omar's coming, Khabab hid in a closet that they had in the house and Fatimah took the leaf and hid it under her thigh. But Omar had heard the sound of Khabab's reading as he drew near the house, and when he entered he said: "What was that mumbling which I heard?" They said: "Thou heardest nothing." Omar said: "Yea, by Allah! and I have already been informed that ye are become followers of Muhammad in his religion." Then he attacked his brother-in-law Sa'id ibn Zeyd, but Fatimah sprang to keep him off her husband and he struck and wounded her. And when he had done that, his sister and his brother-in-law said to him: "Yes, we are Muslims and we believe in Allah and His messenger, so do what thou wilt!" But when Omar saw the blood upon his sister he was sorry for what he had done, and he said to his sister: "Give me that leaf from which I heard you reading just now, that I may see what this is that Muhammad has brought." And Omar was a scribe. When he said that, his sister said: "We fear to trust thee with it." He said: "Fear not!" and swore by his gods that he would return it to her when he had read it. And when he said that, she hoped for his conversion to Al-Islam, but said: "O my brother, thou art unclean on account of thine idolatry and none may touch it save the purified." Then Omar went out and washed himself, and she gave him the leaf on which Ta Ha was written and he read it. And when he had read it he said: "How excellent are these words!" and praised it highly. And when he heard that, Khabab came out to him and said: "O Omar, I hope that Allah has brought you in answer to the prayer of the Prophet, for only yesterday I heard him saying: O Allah! Strengthen Al-Islam with Abu'l-Hukm ibn Hisham or Omar ibn al-Khattab; and Allah is Allah, O Omar!" At that he said: "O Khabab, direct me to Muhammad that I may go to him and make surrender."[1]

The conversion of Omar took place in the fifth year of the Prophet's mission (ninth before the Hijrah) soon after the departure of the emigrants to Abyssinia. At that time this Surah was already written down and in circulation.

An early Meccan Surah.

[1]Ibn Hisham, Part I, pp. 119 and 120.

ṬĀ HĀ

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ṭā Hā.

2. We have not revealed unto thee (Muhammad) this Qur'ān that thou shouldst be distressed,

3. But as a reminder unto him who feareth,

4. A revelation from Him Who created the earth and the high heavens,

5. The Beneficent One, Who is established on the Throne.

6. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.

7. And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.

8. Allah! There is no God save Him. His are the most beautiful names.

9. Hath there come unto thee the story of Moses?

10. When he saw a fire and said unto his folk: Wait! Lo! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.

11. And when he reached it, he was called by name: O Moses!

12. Lo! I, even I, am thy Lord. So take off thy shoes, for lo! thou art in the holy valley of Ṭuwa.

13. And I have chosen thee, so hearken unto that which is inspired.

14. Lo! I, even I, am Allah. There is no God save Me. So serve Me and establish worship for My remembrance.

أيا نُها ١٣٥ (٢٠) سُورَةُ طٰهٰ مَكِّيَّةٌ رُكُوعاتُها ٨

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰهٰ ١

مَآ أَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ٢

إِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ٣

تَنْزِيْلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمٰوٰتِ الْعُلٰى ٤

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ٥

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ٦

وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهٗ يَعْلَمُ السِّرَّ وَأَخْفَى ٧

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ لَهُ الْأَسْمَآءُ الْحُسْنٰى ٨

وَهَلْ أَتٰكَ حَدِيْثُ مُوْسٰى ٩

إِذْ رَاٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوْٓا إِنِّيْٓ ءَانَسْتُ نَارًا لَّعَلِّيْٓ ءَاتِيْكُمْ مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ١٠

فَلَمَّآ أَتٰىهَا نُوْدِيَ يٰمُوْسٰى ١١

إِنِّيْٓ أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٢

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى ١٣

إِنَّنِيْٓ أَنَا اللّٰهُ لَآ إِلٰهَ إِلَّآ أَنَا فَاعْبُدْنِيْ وَأَقِمِ الصَّلٰوةَ لِذِكْرِيْ ١٤

15. Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ
نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

16. Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ
هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

17. And what is that in thy right hand, O Moses?

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ﴿١٧﴾

18. He said: This is my staff whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا
عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ ﴿١٨﴾

19. He said: Cast it down, O Moses!

قَالَ أَلْقِهَا يَا مُوسَىٰ ﴿١٩﴾

20. So he cast it down, and lo! it was a serpent, gliding.

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ ﴿٢٠﴾

21. He said: Grasp it and fear not. We shall return it to its former state.

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَىٰ ﴿٢١﴾

22. And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token,

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ
غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ﴿٢٢﴾

23. That We may show thee (some) of Our greater portents,

لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

24. Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).

اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

25. (Moses) said: My Lord! Relieve my mind

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

26. And ease my task for me;

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

27. And loose a knot from my tongue,

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ﴿٢٧﴾

28. That they may understand my saying.

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

29. Appoint for me a henchman from my folk,

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي ﴿٢٩﴾

30. Aaron, my brother.

هَارُونَ أَخِي ﴿٣٠﴾

31. Confirm my strength with him.

اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

32. And let him share my task,

وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾

33. That we may glorify Thee much,

كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾

34. And much remember Thee.

وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾

35. Lo! Thou art ever Seeing us.

إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾

36. He said: Thou art granted thy request, O Moses.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾

37. And indeed, another time, already We have shown thee favour,

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾

38. When We inspired in thy mother that which is inspired,

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

39. Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will,

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ۖ وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

40. When thy sister went and said: Shall I show you one who will nurse him? and We restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou (hither) by (My) providence, O Moses,

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۖ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾

41. And I have attached thee to Myself.

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾

42. Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me.

اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾

43. Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds).

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

44. And speak unto him a gentle word, that peradventure he may heed or fear.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

45. They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

46. He said: Fear not. Lo! I am with you twain, Hearing and Seeing.

قَالَ لَا تَخَافَا ۖ إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

47. So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the Children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.

فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَآءِيلَ ۖ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾

48. Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away.

إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

49. (Pharaoh) said: Who then is the Lord of you twain, O Moses?

قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾

50. He said: Our Lord is He Who gave unto everything its nature, then guided it aright.

قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ﴿٥٠﴾

51. He said: What then is the state of the generations of old?

قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾

52. He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,

قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ ۖ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى ﴿٥٢﴾

53. Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾

54. (Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.

كُلُوا۟ وَٱرْعَوْا۟ أَنْعَٰمَكُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾ ع ٢ ١١

55. Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.

مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾

56. And We verily did show him all Our tokens, but he denied them and refused.

وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾

57. He said: Hast come to drive us out from our land by thy magic, O Moses?

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ﴿٥٧﴾

58. But we surely can produce magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both).

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ﴿٥٨﴾

59. (Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.

قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ﴿٥٩﴾

60. Then Pharaoh went and gathered his strength, then came (to the appointed tryst).

61. Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.

62. Then they debated one with another what they must do, and they kept their counsel secret.

63. They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;

64. So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.

65. They said: O Moses! Either throw first, or let us be the first to throw?

66. He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.

67. And Moses conceived a fear in his mind.

68. We said: Fear not! Lo! thou art the higher.

69. Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point of (skill) he may attain.

70. Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

71. (Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment.

فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿٦٠﴾
قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا
فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ افْتَرٰى ﴿٦١﴾
فَتَنَازَعُوْٓا اَمْرَهُمْ بَيْنَهُمْ وَاَسَرُّوا النَّجْوٰى ﴿٦٢﴾
قَالُوْٓا اِنْ هٰذٰنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ مِّنْ
اَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيْقَتِكُمُ الْمُثْلٰى ﴿٦٣﴾
فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَقَدْ اَفْلَحَ
الْيَوْمَ مَنِ اسْتَعْلٰى ﴿٦٤﴾
قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ اَوَّلَ
مَنْ اَلْقٰى ﴿٦٥﴾
قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ
اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿٦٦﴾
فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٧﴾
قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿٦٨﴾
وَاَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ۭ اِنَّمَا صَنَعُوْا
كَيْدُ سٰحِرٍ ۭ وَلَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى ﴿٦٩﴾
فَاُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْٓا اٰمَنَّا بِرَبِّ هٰرُوْنَ
وَمُوْسٰى ﴿٧٠﴾
قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۭ اِنَّهٗ لَكَبِيْرُكُمُ
الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ اَيْدِيَكُمْ وَ
اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَاُوصَلِّبَنَّكُمْ فِيْ جُذُوْعِ
النَّخْلِ ۡ وَلَتَعْلَمُنَّ اَيُّنَآ اَشَدُّ عَذَابًا وَّاَبْقٰى ﴿٧١﴾

قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جَآءَنَا مِنَ الْبَيِّنٰتِ وَالَّذِيْ
فَطَرَنَا فَاقْضِ مَآ اَنْتَ قَاضٍ ؕ اِنَّمَا تَقْضِيْ هٰذِهِ
الْحَيٰوةَ الدُّنْيَا ﴿٧٢﴾

72. They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only the life of the world.

اِنَّاۤ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَمَآ اَكْرَهْتَنَا
عَلَيْهِ مِنَ السِّحْرِ ؕ وَاللّٰهُ خَيْرٌ وَّاَبْقٰى ﴿٧٣﴾

73. Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.

اِنَّهٗ مَنْ يَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ جَهَنَّمَ ؕ لَا
يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ﴿٧٤﴾

74. Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.

وَمَنْ يَّاْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰٓئِكَ
لَهُمُ الدَّرَجٰتُ الْعُلٰى ﴿٧٥﴾

75. But whoso cometh unto Him a believer, having done good works, for such are the high stations;

جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا ؕ وَذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ﴿٧٦﴾ ع ١٢

76. Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of one who groweth.

وَلَقَدْ اَوْحَيْنَآ اِلٰى مُوْسٰٓى ۙ اَنْ اَسْرِ بِعِبَادِيْ فَاضْرِبْ
لَهُمْ طَرِيْقًا فِي الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّلَا تَخْشٰى ﴿٧٧﴾
فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ مِّنَ الْيَمِّ
مَا غَشِيَهُمْ ﴿٧٨﴾

77. And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).

78. Then Pharaoh followed with his hosts and there covered them that which did cover them of the sea.

وَاَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَمَا هَدٰى ﴿٧٩﴾

79. And Pharaoh led his folk astray, he did not guide them.

يٰبَنِيْٓ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَ
وٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ
الْمَنَّ وَالسَّلْوٰى ﴿٨٠﴾

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَلَا تَطْغَوْا فِيْهِ
فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَمَنْ يَّحْلِلْ عَلَيْهِ
غَضَبِيْ فَقَدْ هَوٰى ﴿٨١﴾

81. (Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you; and he on whom My wrath cometh, he is lost indeed.

82. And lo! verily I am Forgiving toward him who repenteth and believeth and doth good, and afterward walketh aright.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

83. And (it was said): What hath made thee hasten from thy folk, O Moses?

وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَىٰ ﴿٨٣﴾

84. He said: They are close upon my track. I hastened unto Thee that Thou mightest be well pleased.

قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾

85. He said: Lo! We have tried thy folk in thine absence, and As-Sāmiri hath misled them.

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

86. Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

87. They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Sāmiri proposed;

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَٰلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

88. Then he produced for them a calf, of saffron hue,[1] which gave forth a lowing sound. And they cried: This is your God and the God of Moses, but he hath forgotten.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

89. See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

90. And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمَٰنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

91. They said: We shall by no means cease to be its votaries till Moses return unto us.

قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٩١﴾

[1]Or "a body." See VII, 148, footnote.

92. He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray,

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ﴿٩٢﴾

93. That thou followedst me not? Hast thou then disobeyed my order?

اَلَّا تَتَّبِعَنِ ۖ اَفَعَصَيْتَ اَمْرِيْ ﴿٩٣﴾

94. He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and has not waited for my word.

قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَلَا بِرَاْسِيْ ۚ اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ وَلَمْ تَرْقُبْ قَوْلِيْ ﴿٩٤﴾

95. (Moses) said: And what has thou to say, O Samiri?

قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ﴿٩٥﴾

96. He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.[1]

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ﴿٩٦﴾

97. (Moses) said: Then go! And lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea.

قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ ۖ وَاِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ اِلٰٓى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

98. Your God is only Allah, than Whom there is no other God. He embraceth all things in His knowledge.

اِنَّمَآ اِلٰهُكُمُ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

99. Thus do We relate unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a Reminder.

كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿٩٩﴾

100. Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection,

مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿١٠٠﴾

101. Abiding under it—an evil burden for them on the Day of Resurrection,

خٰلِدِيْنَ فِيْهِ ۚ وَسَآءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا ﴿١٠١﴾

102. The day when the Trumpet is blown. On that day We assemble the guilty white-eyed (with terror),

يَّوْمَ يُنْفَخُ فِي الصُّوْرِ ۚ وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

103. Murmuring among themselves: Ye have tarried but ten (days).

يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ﴿١٠٣﴾

[1]The explanation usually given is that As-Samiri had seen the angel Gabriel pass by, and had taken some of the dust which he had hallowed, and thrown it into the image of the calf, thus giving it a semblance of life. Others say that As-Samiri was an adept of the Egyptian idolatry who had believed for a little while and half-heartedly in the God of Moses.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِن لَّبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٤﴾

104. We are best aware of what they utter when their best in conduct say: Ye have tarried but a day.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾

105. They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust,

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾

106. And leave it as an empty plain,

لَّا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

107. Wherein thou seest neither curve nor ruggedness.

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ۖ وَخَشَعَتِ
الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

108. On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur.

يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ
وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾

109. On that Day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose He accepteth.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾

110. He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ
حَمَلَ ظُلْمًا ﴿١١١﴾

111. And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that Day).

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

112. And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).

وَكَذَٰلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ
الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾

113. Thus We have revealed it as a Lecture[1] in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ
مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۖ وَقُل رَّبِّ
زِدْنِي عِلْمًا ﴿١١٤﴾

114. Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'ān ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ
نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

115. And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.

[1]Ar. *Qur'an.*

116. And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblīs; he refused.

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ ۖ أَبَىٰ ﴿١١٦﴾

117. Therefor We said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾

118. It is (vouchsafed) unto thee that thou hungerest not therein nor art naked,

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

119. And thou thirstest not therein nor art exposed to the sun's heat.

وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾

120. But the Devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?

فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾

121. Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.[1]

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾

122. Then his Lord chose him, and relented toward him, and guided him.

ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ﴿١٢٢﴾

123. He said: Go down hence, both of you, one of you a foe unto the other. But if there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.[2]

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًۢا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

124. But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ﴿١٢٤﴾

125. He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?

قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾

126. He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day!

قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ﴿١٢٦﴾

127. Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِنۢ بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْءَاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ﴿١٢٧﴾

[1] Cf. Sur. Vii. 20 ff

[2] Cf. Sur. II and the passage leading up to it.

128. Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿١٢٨﴾

129. And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgement would (have) been inevitable (in this world).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

130. Therefor (O Muhammad), bear with what they say, and celebrate the praises of thy Lord ere the rising of the sun and ere the going down thereof And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

131. And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

132. And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provide for thee. And the sequel is for righteousness.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿١٣٢﴾

133. And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former Scriptures?

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

134. And if We had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!

وَلَوْ أَنَّا أَهْلَكْنَاهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ﴿١٣٤﴾

135. Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ ﴿١٣٥﴾

SURAH XXI *The Prophets*

Al-Anbiya, "The Prophets," is named from its subject, the history of the former Prophets. The speaker in v. 4 and v. 112 is every Prophet. There is no historical reference or tradition to enable us to fix the date. It is undoubtedly of Meccan revelation, and lacks the characteristics of the latest and earliest Meccan Surahs. It may, therefore, be taken as belonging to the middle group of Meccan Surahs.

THE PROPHETS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Their reckoning draweth nigh for mankind, while they turn away in heedlessness.

2. Never cometh there unto them a new reminder from their Lord but they listen to it while they play:

3. With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?

4. He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.

5. Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were God's messengers) were sent (with portents).

6. Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?

7. And We sent not (as Our messengers) before thee other than men whom We inspired. Ask the followers of the Reminder[1] if ye know not.

8. We gave them not bodies that would not eat food, nor were they immortals.

9. Then We fulfilled the promise unto them. So We delivered them and whom We would, and We destroyed the prodigals.

10. Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?

[1] *i.e.* the Jewish Scripture.

اياتها ١١٢ (٢١) سورة الانبياء مكية ركوعاتها ٧

بسم الله الرحمن الرحيم

اقترب للناس حسابهم وهم في غفلة معرضون ①

ما ياتيهم من ذكر من ربهم محدث الا استمعوه وهم يلعبون ②

لاهية قلوبهم واسروا النجوى الذين ظلموا هل هذا الا بشر مثلكم افتاتون السحر وانتم تبصرون ③

قل ربي يعلم القول في السماء والارض وهو السميع العليم ④

بل قالوا اضغاث احلام بل افتريه بل هو شاعر فلياتنا بايه كما ارسل الاولون ⑤

ما امنت قبلهم من قريه اهلكناها افهم يومنون ⑥

وما ارسلنا قبلك الا رجالا نوحي اليهم فسئلوا اهل الذكر ان كنتم لا تعلمون ⑦

وما جعلنهم جسدا لا ياكلون الطعام وما كانوا خلدين ⑧

ثم صدقنهم الوعد فانجيناهم ومن نشاء واهلكنا المسرفين ⑨

لقد انزلنا اليكم كتبا فيه ذكركم افلا تعقلون ⑩

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّأَنْشَأْنَا
بَعْدَهَا قَوْمًا اٰخَرِيْنَ ﴿١١﴾
فَلَمَّآ اَحَسُّوْا بَأْسَنَآ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ﴿١٢﴾
لَا تَرْكُضُوْا وَارْجِعُوْٓا اِلٰى مَآ اُتْرِفْتُمْ فِيْهِ وَمَسٰكِنِكُمْ
لَعَلَّكُمْ تُسْـَٔلُوْنَ ﴿١٣﴾
قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿١٤﴾
فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ﴿١٥﴾
وَمَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ﴿١٦﴾
لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ ۖ اِنْ
كُنَّا فٰعِلِيْنَ ﴿١٧﴾
بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا
هُوَ زَاهِقٌ ۭ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ﴿١٨﴾
وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَنْ عِنْدَهٗ لَا
يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ﴿١٩﴾
يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ﴿٢٠﴾
اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ﴿٢١﴾
لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ
رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٢٢﴾
لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ﴿٢٣﴾
اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ۭ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ
هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِيْ ۭ بَلْ اَكْثَرُهُمْ لَا
يَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ﴿٢٤﴾

11. How many a community that dealt unjustly have We shattered, and raised up after them another folk!

12. And, when they felt Our might, behold them fleeing from it!

13. (But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.

14. They cried: Alas for us! Lo! we were wrongdoers.

15. And this their crying ceased not till We made them as reaped corn, extinct.

16. We created not the heaven and the earth and all that is between them in play.

17. If We had wished to find a pastime, We could have found it in Our presence—if We ever did.

18. Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).

19. Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary.

20. They glorify (Him) night and day; they flag not.

21. Or have they chosen Gods from the earth who raise the dead?

22. If there were therein Gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).

23. He will not be questioned as to that which He doth, but they will be questioned.

24. Or have they chosen other gods beside Him? Say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.

25. And We sent no messenger before thee but We inspired him, (saying): There is no God save Me (Allah), so worship Me.

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ﴿٢٥﴾

26. And they say: The Beneficent hath taken unto Himself a son. Be He glorified! Nay, but (those whom they call sons) are honoured slaves;

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ۭ بَلْ عِبَادٌ مُّكْرَمُوْنَ ﴿٢٦﴾

27. They speak not until He hath spoken, and they act by His command.

لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ﴿٢٧﴾

28. He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He acceptteth, and they quake for awe of Him.

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَهُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ ﴿٢٨﴾

29. And one of them who should say: Lo! I am a God beside Him, that one We should repay with hell. Thus We repay wrongdoers.

وَمَنْ يَّقُلْ مِنْهُمْ اِنِّىْٓ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ۭ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿٢٩﴾

30. Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and We made every living thing of water? Will they not then believe?

اَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۭ وَجَعَلْنَا مِنَ الْمَاۗءِ كُلَّ شَيْءٍ حَيٍّ ۭ اَفَلَا يُؤْمِنُوْنَ ﴿٣٠﴾

31. And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.

وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِهِمْ وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ ﴿٣١﴾

32. And We have made the sky a roof withheld (from them). Yet they turn away from its portents.

وَجَعَلْنَا السَّمَاۗءَ سَقْفًا مَّحْفُوْظًا ۚ وَهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ﴿٣٢﴾

33. And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.

وَهُوَ الَّذِيْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۭ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٣٣﴾

34. We appointed immortality for no mortal before thee. What if thou diest, can they be immortal?

وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۭ اَفَاْىِٕنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ﴿٣٤﴾

35. Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.

كُلُّ نَفْسٍ ذَاۗىِٕقَةُ الْمَوْتِ ۭ وَنَبْلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۭ وَاِلَيْنَا تُرْجَعُوْنَ ﴿٣٥﴾

36. And when those who disbelieve behold thee, they but choose thee out for mockery, (saying) Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent.

وَإِذَا رَآكَ الَّذِينَ كَفَرُوٓا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا ۖ أَهَٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ ۖ وَهُم بِذِكْرِ الرَّحْمَٰنِ هُمْ كَٰفِرُونَ ﴿٣٦﴾

37. Man is made of haste. I shall show you My portents, but ask Me not to hasten.

خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ ۚ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

38. And they say: When will this promise (be fulfilled), if ye are truthful?

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾

39. If those who disbelieved but knew the time when, they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ النَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾

40. Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾

41. Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.

وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾ ع ٣ ١٤

42. Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord!

قُلْ مَن يَكْلَؤُكُم بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَٰنِ ۚ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ﴿٤٢﴾

43. Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ﴿٤٣﴾

44. Nay, but We gave these and their fathers ease until life grew long for them. See they not how We visit the land, reducing it of its outlying parts?[1] Can they then be the victors?

بَلْ مَتَّعْنَا هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

45. Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.

قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ ۖ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾

[1] See XIII, 41, note.

46. And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrongdoers.

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

47. And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾

48. And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil—

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

49. Those who fear their Lord in secret and who dread the Hour (of doom).

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

50. This is a blessed Reminder that We have revealed: Will ye then reject it?

وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ ۚ أَفَأَنتُمْ لَهُ مُنكِرُونَ ﴿٥٠﴾ ع ٤

51. And We verily gave Abraham of old his proper course, and We were Aware of him,

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

52. When he said unto his father and his folk: What are these images unto which ye pay devotion?

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

53. They said: We found our fathers worshippers of them.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

54. He said: Verily ye and your fathers were in plain error.

قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

55. They said: Bringest thou unto us the truth, or art thou some jester?

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

56. He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.

قَالَ بَل رَّبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُم مِّنَ الشَّاهِدِينَ ﴿٥٦﴾

57. And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُم بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾

58. Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.

59. They said: Who hath done this to our gods? Surely it must be some evil-doer.

60. They said: We heard a youth make mention of them, who is called Abraham.

61. They said: Then bring him (hither) before the people's eyes that they may testify.

62. They said: Is it thou who hast done this to our gods, O Abraham?

63. He said: But this, their chief hath done it. So question them, if they can speak.

64. Then gathered they apart and said: Lo! ye yourselves are the wrongdoers.

65. And they were utterly confounded, and they said: Well thou knowest that these speak not.

66. He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?

67. Fie on you and all that ye worship instead of Allah! Have ye then no sense?

68. They cried: Burn him and stand by your gods, if ye will be doing.

69. We said: O fire, be coolness and peace for Abraham!

70. And they wished to set a snare for him, but We made them the greater losers.

71. And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.

72. And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.

فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ
يَرْجِعُوْنَ ﴿٥٨﴾
قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ﴿٥٩﴾
قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗٓ اِبْرٰهِيْمُ ﴿٦٠﴾
قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿٦١﴾
قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ ﴿٦٢﴾
قَالَ بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ
كَانُوْا يَنْطِقُوْنَ ﴿٦٣﴾
فَرَجَعُوْٓا اِلٰٓى اَنْفُسِهِمْ فَقَالُوْٓا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ﴿٦٤﴾
ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ
يَنْطِقُوْنَ ﴿٦٥﴾
قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا
وَّلَا يَضُرُّكُمْ ﴿٦٦﴾
اُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ اَفَلَا
تَعْقِلُوْنَ ﴿٦٧﴾
قَالُوْا حَرِّقُوْهُ وَانْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿٦٨﴾
قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ﴿٦٩﴾
وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ﴿٧٠﴾
وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا
لِلْعٰلَمِيْنَ ﴿٧١﴾
وَوَهَبْنَا لَهٗٓ اِسْحٰقَ ۭ وَيَعْقُوْبَ نَافِلَةً ۭ وَكُلًّا
جَعَلْنَا صٰلِحِيْنَ ﴿٧٢﴾

73. And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).

74. And unto Lot We gave judgement and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd;

75. And We brought him in unto Our mercy. Lo! he was of the righteous.

76. And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.

77. And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.

78. And David and Solomon, when they gave judgement concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgement.

79. And We made Solomon to understand (the case); and unto each of them We gave judgement and knowledge. And We subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).

80. And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?

81. And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are aware.

82. And of the evil ones[1] (subdued We unto him) some who dived (for pearls) for him and did other works, and We were warders unto them:

[1]Ar. *Shayatin*, lit. "devils."

وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ
اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ۚ
وَكَانُوْا لَنَا عٰبِدِيْنَ ﴿٧٣﴾
وَلُوْطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ مِنَ الْقَرْيَةِ
الَّتِيْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ۭ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ
فٰسِقِيْنَ ﴿٧٤﴾
وَاَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ۭ اِنَّهٗ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾
وَنُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ
وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿٧٦﴾
وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۭ اِنَّهُمْ
كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿٧٧﴾
وَدَاوٗدَ وَسُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِي الْحَرْثِ اِذْ نَفَشَتْ
فِيْهِ غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ﴿٧٨﴾
فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ۡ وَّ
سَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۭ وَكُنَّا
فٰعِلِيْنَ ﴿٧٩﴾
وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ
فَهَلْ اَنْتُمْ شٰكِرُوْنَ ﴿٨٠﴾
وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ بِاَمْرِهٖٓ اِلَى الْاَرْضِ
الَّتِيْ بٰرَكْنَا فِيْهَا ۭ وَكُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ ﴿٨١﴾
وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ
عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ﴿٨٢﴾

83. And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾

84. Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾

85. And (mention) Ishmael, and Idrîs, and Dhū'l-Kifl.[1] All were of the steadfast.

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

86. And We brought them in unto Our mercy. Lo! they are among the righteous.

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُم مِّنَ الصَّالِحِينَ ﴿٨٦﴾

87. And (mention) Dhū'n-Nūn,[2] when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no God save Thee. Be Thou glorified! Lo! I have been a wrongdoer.

وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

88. Then We heard his prayer and saved him from the anguish. Thus We save believers.

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنجِي الْمُؤْمِنِينَ ﴿٨٨﴾

89. And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the best of inheritors.

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

90. Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

91. And she who was chaste,[3] therefor We breathed into her (something) of Our spirit and made her and her son a token for (all) peoples.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ ﴿٩١﴾

92. Lo! this, your religion, is one religion, and I am your Lord, so worship Me.

إِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾

[1] A prophet famous among the Arabs, whose story resembles that of Ezekiel.
[2] Lit. "Lord of the Fish" = Jonah.
[3] The reference here is to the Virgin Mary.

وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ﴿٩٣﴾

93. And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.

فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ ۖ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾

94. Then whoso doth good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.

وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾

95. And there is a ban upon any community which We have destroyed: that they shall not return,

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾

96. Until, when Gog and Magog are let loose, and they hasten out of every mound.

وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ﴿٩٧﴾

97. And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrongdoers!

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ ۖ أَنتُمْ لَهَا وَٰرِدُونَ ﴿٩٨﴾

98. Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.

لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَٰلِدُونَ ﴿٩٩﴾

99. If these had been Gods they would not have come thither, but all will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

100. Therein wailing is their portion, and therein they hear not.

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾

101. Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence;

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ﴿١٠٢﴾

102. They will not hear the slightest sound thereof, while they abide in that which their souls desire.

لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ۖ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ﴿١٠٣﴾

103. The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised—

يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ ﴿١٠٤﴾

104. The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the fist creation, We shall repeat it. (It is a promise binding) upon Us. Lo! We are to perform it.

105. And verily We have written in the Scripture, after the Reminder My righteous slaves will inherit the earth.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

106. Lo! there is a plain statement for folk who are devout.

إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

107. We sent thee not save as a mercy for the peoples.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

108. Say: It is only inspired in me that your God is One God. Will ye then surrender (unto Him)?

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾

109. But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.

فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

110. Lo! He knoweth that which is said openly, and that which ye conceal.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

111. And I know not but that this may be a trial for you, and enjoyment for a while.

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾

112. He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him).

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَٰنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

SURAH XXII

The Pilgrimage

Al-Hajj, "The Pilgrimage," takes its name from vv. 26-38 relating to the pilgrimage to Mecca. This Surah is ascribed by some authorities to the Meccan, by others to the Madinah period. The copy of the Qur'an which I have followed throughout has the Madinah ascription, and, as it was copied long before the days of "higher" criticism, and was authorised for use throughout the Ottoman Empire, I retain that ascription. Vv. 11-13, 25-30, 39-41 and 58-60 were, according to all authorities, revealed at Al-Madinah, Noldeke, greatest of the "higher" critics, says that the ascription is justified on account of the importance of the verses in this Surah which must, from the nature of their contents, have been revealed at Al-Madinah, while holding that much of the Surah belongs to the last Meccan period.

THE PILGRIMAGE

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing:

2. On the day when ye behold it, every nursing mother will forget her nursing and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).

3. Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;

4. For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.

5. O mankind! If ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind[1] (of growth).

آيَاتُهَا ٧٨ (٢٢) سُورَةُ الْحَجِّ مَدَنِيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ
شَيْءٌ عَظِيمٌ ①

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ
وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ
سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ
شَدِيدٌ ②

وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ
كُلَّ شَيْطَانٍ مَّرِيدٍ ③

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ
إِلَىٰ عَذَابِ السَّعِيرِ ④

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ
وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنكُم مَّن
يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ
مِن بَعْدِ عِلْمٍ شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا
أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن
كُلِّ زَوْجٍ بَهِيجٍ ⑤

[1]Or "every lovely pair." Prof. Ghamrawi who helped me in the revision of the text kept exclaiming on the subtlety and wealth of meaning of every expression used in the Qur'an concerning natural phenomena. Thus the word "pair" occurs often in the sense of "species," commemorating the fact that the word "pair" of the earth exists as male and female. See particularly XXXVI, 35.—Tr.

ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِ الْمَوْتٰى وَ
أَنَّهُ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ۙ ٦

6. That is because Allah, He is the Truth. Lo! He quickeneth the dead, and lo! He is Able to do all things;

وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا ۙ وَأَنَّ اللّٰهَ يَبْعَثُ
مَنْ فِي الْقُبُورِ ٧

7. And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا
هُدًى وَّلَا كِتٰبٍ مُّنِيرٍ ۙ ٨

8. And among mankind is he who disputeth concerning Allah without knowledge or guidance or a Scripture giving light,

ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيلِ اللّٰهِ ۭ لَهٗ فِي
الدُّنْيَا خِزْيٌ وَّنُذِيقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ
الْحَرِيقِ ٩

9. Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَأَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ
لِّلْعَبِيدِ ع ١٠

10. (And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَإِنْ
أَصَابَهٗ خَيْرٌ ۨ اطْمَأَنَّ بِهٖ ۚ وَإِنْ أَصَابَتْهُ فِتْنَةُ ۨ
انْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ۭ ذٰلِكَ
هُوَ الْخُسْرَانُ الْمُبِينُ ١١

11. And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.[1]

يَدْعُوا مِنْ دُونِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ۭ
ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيدُ ١٢

12. He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.

يَدْعُوا لَمَنْ ضَرُّهٗٓ أَقْرَبُ مِنْ نَّفْعِهٖ ۭ لَبِئْسَ
الْمَوْلٰى وَلَبِئْسَ الْعَشِيرُ ١٣

13. He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!

إِنَّ اللّٰهَ يُدْخِلُ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ ۭ إِنَّ اللّٰهَ
يَفْعَلُ مَا يُرِيدُ ١٤

14. Lo! Allah causeth those who believe and do good works to enter the Gardens underneath which rivers flow. Lo! Allah doth what He intendeth.

[1]Tradition says that the reference is to certain Arabs who came to the Prophet at Al-Madinah and professed Al-Islam; then, if they prospered in a worldly sense, they were content, but if they had to suffer at all they relapsed to idolatry.

15. Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth![1]

مَنْ كَانَ يَظُنُّ أَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ﴿١٥﴾

16. Thus We reveal it as plain revelations, and verily Allah guideth whom He will.

وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۢ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهْدِيْ مَنْ يُّرِيْدُ ﴿١٦﴾

17. Lo! those who believe (this Revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters—Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالصّٰبِـُٔوْنَ وَالنَّصٰرٰى وَالْمَجُوْسَ وَالَّذِيْنَ اَشْرَكُوْٓا ۖ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ﴿١٧﴾

18. Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doth what He will.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَاۗبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ۭ وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۭ وَمَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ مِنْ مُّكْرِمٍ ۭ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَاۗءُ ﴿١٨﴾ السجدة ٦

19. These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ۭ فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُّصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ﴿١٩﴾

20. Whereby that which is in their bellies, and their skins too, will be melted;

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ﴿٢٠﴾

21. And for them are hooked rods of iron.

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ﴿٢١﴾

22. Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.

كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۣ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿٢٢﴾ ع ٢

[1]The meaning is that Allah will undoubtedly cause the Prophet to triumph in both worlds, and therefore his opponents have no strategy save that of despair.

23. Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

24. They are guided unto gentle speech; they are guided unto the path of the Glorious One.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَهُدُوا إِلَىٰ صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

25. Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad; whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ ع

26. And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou nothing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾

27. And proclaim unto mankind the Pilgrimage.[1] They will come unto thee on foot and on every lean camel; they will come from every deep ravine:

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

28. That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.

لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

29. Then let them make an end of their unkemptness and pay their vows and so and go around the ancient House.

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

30. That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech:

ذَٰلِكَ ۖ وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

[1] II, 196 ff.

31. Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.

32. That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts.

33. Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice[1] unto the ancient House.

34. And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food;[2] and your God is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble;

35. Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.

36. And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.

37. Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good.

38. Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ
فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِيْ
بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ﴿٣١﴾
ذٰلِكَ ۖ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوَى
الْقُلُوْبِ ﴿٣٢﴾
لَكُمْ فِيْهَا مَنَافِعُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ
اِلَى الْبَيْتِ الْعَتِيْقِ ﴿٣٣﴾ ع ١١
وَلِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى
مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ؕ فَاِلٰهُكُمْ اِلٰهٌ
وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا ؕ وَبَشِّرِ الْمُخْبِتِيْنَ ﴿٣٤﴾
الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَالصّٰبِرِيْنَ
عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِى الصَّلٰوةِ ۙ وَمِمَّا
رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣٥﴾
وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا
خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ
جُنُوْبُهَا فَكُلُوْا مِنْهَا وَاَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ؕ
كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٣٦﴾
لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ
التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ
عَلٰى مَا هَدٰىكُمْ ؕ وَبَشِّرِ الْمُحْسِنِيْنَ ﴿٣٧﴾
اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ
كُلَّ خَوَّانٍ كَفُوْرٍ ﴿٣٨﴾ ع ١٢

[1] The slaughter of animals for food for the poor which is one of the ceremonies of the Muslim pilgrimage is not a propitiatory sacrifice, but is in commemoration of the sacrifice of Abraham which marked the end of human sacrifices for the Semitic race, and which made it clear that the only sacrifice which God requires of man is the Surrender of his will and purpose – *i.e.* Al-Islam.

[2] In order that they may realise the awfulness of taking life, and the solemn nature of the trusts which Allah has imposed on them in the permission to eat animal food.

39. Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;

40. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah—For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty—

41. Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.

42. If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) 'Aād and Thamūd, before thee, denied (Our messengers);

43. And the folk of Abraham and the folk of Lot;

44. (And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!

45. How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!

46. Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.

أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ
نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾
ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن
يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم
بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَٰجِدُ
يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن
يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾
ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ
وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ
ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾
وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَعَادٌ وَثَمُودُ ﴿٤٢﴾
وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾
وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ
لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾
فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ
خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ
مَّشِيدٍ ﴿٤٥﴾
أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ
يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا
تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى
فِى ٱلصُّدُورِ ﴿٤٦﴾

47. And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.

48. And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.

49. Say: O mankind! I am only a plain warner unto you.

50. Those who believe and do good works, for them is pardon and a rich provision;

51. While those who strive to thwart Our revelations, such are rightful owners of the Fire.

52. Never sent We a messenger or a Prophet before thee but when he recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;

53. That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened—Lo! the evil-doers are in open schism—

54. And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.

55. And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۚ
وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾
وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ
أَخَذْتُهَا ۚ وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾ ع ٦ ١٣
قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾
وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ
أَصْحَابُ الْجَحِيمِ ﴿٥١﴾
وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا
إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۖ فَيَنْسَخُ اللَّهُ
مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥٢﴾
لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ
لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾
وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ
فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادِ
الَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾
وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ
عَقِيمٍ ﴿٥٥﴾

56. The Sovereignty on that day will be Allah's. He will judge between them. Then those who believed and did good works will be in Gardens of Delight.

الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ ﴿٥٦﴾

57. While those who disbelieved and denied Our revelations, for them will be a shameful doom.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾ ع ٧ ١٤

58. Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٨﴾

59. Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

60. That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving.

ذَٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنصُرَنَّهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾

61. That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.

ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾

62. That is because Allah, He is the True, and that whereon they call instead of Him, it is the False, and because Allah, He is the High, the Great.

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

63. Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٣﴾ ع

64. Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.

لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنَّ اللَّهَ لَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾ ع ٨ ١٥

65. Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿٦٥﴾

66. And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾

67. Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right guidance.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ﴿٦٧﴾

68. And if they wrangle with thee, say: Allah is best aware of what ye do.

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾

69. Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾

70. Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَٰلِكَ فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

71. And they worship instead of Allah that for which no warrant hath been revealed unto them, and that whereof they have no knowledge. For evil-doers there is no helper.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

72. And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَٰلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ ﴿٧٢﴾ ع ١٦

73. O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from him. So weak are (both) the seeker and the sought!

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ﴿٧٣﴾

74. They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.

مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۚ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾

75. Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾

76. He knoweth all that is before them and all that is behind them, and unto Allah all things are returned.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾

77. O, ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ السجدة

78. And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims[1] of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting Friend. A blessed Patron and a blessed Helper!

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ ۙ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۖ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ ۖ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ﴿٧٨﴾ ع ١٧

[1] "Those who have surrendered."

SURAH XXIII *The Believers*

Al-Mu'minun, The Believers," is so named from a word occurring in the first verse or, it may be said, from its subject, which is the trimph of believers. It is considered to be the last of the Surahs revealed at Mecca, immediately before the Prophet's flight to Yathrib (Al-Madinah).

A late Meccan Surah.

THE BELIEVERS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Successful indeed are the believers

2. Who are humble in their prayers,

3. And who shun vain conversation,

4. And who are payers of the poor-due

5. And who guard their modesty—

6. Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy.

7. But whoso craveth beyond that, such are transgressors—

8. And who are shepherds of their pledge and their covenant,

9. And who pay heed to their prayers.

10. These are the heirs

11. Who will inherit Paradise. There they will abide.

12. Verily We created man from a product of wet earth;

13. Then placed him as a drop (of seed) in a safe lodging;

14. Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of Creators!

15. Then lo! after that ye surely die.

16. Then lo! on the Day of Resurrection ye are raised (again).

اياتها ١١٨ (٢٣) سورة المؤمنون مكية ركوعاتها ٦

بسم الله الرحمن الرحيم

الجزء ١٨

قد افلح المؤمنون ١

الذين هم في صلاتهم خشعون ٢

والذين هم عن اللغو معرضون ٣

والذين هم للزكوة فعلون ٤

والذين هم لفروجهم حفظون ٥

الا على ازواجهم او ما ملكت ايمانهم فانهم غير ملومين ٦

فمن ابتغى وراء ذلك فاولئك هم العدون ٧

والذين هم لامنتهم وعهدهم رعون ٨

والذين هم على صلوتهم يحافظون ٩

اولئك هم الوارثون ١٠

الذين يرثون الفردوس هم فيها خلدون ١١

ولقد خلقنا الانسان من سلالة من طين ١٢

ثم جعلنه نطفة في قرار مكين ١٣

ثم خلقنا النطفة علقة فخلقنا العلقة مضغة فخلقنا المضغة عظما فكسونا العظم لحما ثم انشانه خلقا اخر فتبرك الله احسن الخلقين ١٤

ثم انكم بعد ذلك لميتون ١٥

ثم انكم يوم القيمة تبعثون ١٦

17. And We have created above you seven paths, and We are never unmindful of creation.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ﴿١٧﴾

18. And We send down from the sky water in measure, and We give it lodging in the earth, and lo! We are able to withdraw it.

وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِى الْاَرْضِ ۖ وَاِنَّا عَلٰى ذَهَابٍۢ بِهٖ لَقٰدِرُوْنَ ﴿١٨﴾

19. Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;

فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ لَّكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿١٩﴾

20. And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.

وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْاٰكِلِيْنَ ﴿٢٠﴾

21. And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat;

وَاِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً ۖ نُسْقِيْكُمْ مِّمَّا فِىْ بُطُوْنِهَا وَلَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّمِنْهَا تَاْكُلُوْنَ ﴿٢١﴾

22. And on them and on the ship ye are carried.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿٢٢﴾

23. And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other god save Him. Will ye not ward off (evil)?

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ۖ اَفَلَا تَتَّقُوْنَ ﴿٢٣﴾

24. But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.

فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ۚ وَلَوْ شَآءَ اللّٰهُ لَاَنْزَلَ مَلٰٓئِكَةً ۖ مَّا سَمِعْنَا بِهٰذَا فِىْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿٢٤﴾

25. He is only a man in whom is a madness, so watch him for a while.

اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ ﴿٢٥﴾

26. He said: My Lord! Help me because they deny me.

قَالَ رَبِّ انْصُرْنِىْ بِمَا كَذَّبُوْنِ ﴿٢٦﴾

27. Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with me on behalf of those who have done wrong. Lo! they will be drowned.

فَاَوْحَيْنَآ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا فَاِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۚ وَلَا تُخَاطِبْنِىْ فِى الَّذِيْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿٢٧﴾

28. And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!

29. And say: My Lord! Cause me to land at a blessed landing-place, for Thou art best of all who bring to land.

30. Lo! herein verily are portents, for lo! We are ever putting (mankind) to the test.

31. Then, after them, We brought forth another generation;

32. And We sent among them a messenger of their own, saying: Serve Allah. Ye have no other god save Him. Will ye not ward off (evil)?

33. And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.

34. If ye were to obey a mortal like yourselves, ye surely would be losers:

35. Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth?

36. Begone, begone, with that which ye are promised!

37. There is naught but our life of the world; we die and we live, and we shall not be raised (again).

38. He is only a man who hath invented a lie about Allah. We are not going to put faith in him.

39. He said: My Lord! Help me because they deny me.

40. He said: In a little while they surely will become repentant.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ
الْحَمْدُ لِلّٰهِ الَّذِي نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِينَ ﴿٢٨﴾
وَقُلْ رَّبِّ أَنْزِلْنِي مُنْزَلًا مُّبٰرَكًا وَّأَنْتَ خَيْرُ
الْمُنْزِلِينَ ﴿٢٩﴾
إِنَّ فِي ذٰلِكَ لَاٰيٰتٍ وَّإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾
ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا اٰخَرِينَ ﴿٣١﴾
فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ اعْبُدُوا اللّٰهَ مَا
لَكُمْ مِّنْ إِلٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ﴿٣٢﴾ ع ٢
وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا
بِلِقَاءِ الْاٰخِرَةِ وَأَتْرَفْنٰهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۙ مَا
هٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَ
يَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾
وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخٰسِرُونَ ﴿٣٤﴾
أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَّعِظَامًا أَنَّكُمْ
مُّخْرَجُونَ ﴿٣٥﴾
هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾
إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٣٧﴾
إِنْ هُوَ إِلَّا رَجُلٌ افْتَرٰى عَلَى اللّٰهِ كَذِبًا وَّمَا نَحْنُ
لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾
قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾
قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نٰدِمِينَ ﴿٤٠﴾ ع

41. So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk!

42. Then after them We brought forth other generations.

43. No nation can outstrip its term, nor yet postpone it.

44. Then We sent Our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow one another (to disaster) and We made them bywords. A far removal for folk who believe not!

45. Then We sent Moses and his brother Aaron with Our tokens and a clear warrant

46. Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.

47. And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?

48. So they denied them, and became of those who were destroyed.

49. And We verily gave Moses the Scripture, that haply they might go aright.

50. And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and water-springs.

51. O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.

52. And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.

53. But they (mankind) have broken their religion among them into sects, each sect rejoicing in its tenets.

فَاَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً ۚ
فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤١﴾
ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنًا اٰخَرِيْنَ ﴿٤٢﴾
مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَمَا يَسْتَاْخِرُوْنَ ﴿٤٣﴾
ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا ؕ كُلَّمَا جَآءَ اُمَّةً رَّسُوْلُهَا
كَذَّبُوْهُ فَاَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثَ ۚ
فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿٤٤﴾
ثُمَّ اَرْسَلْنَا مُوْسٰى وَاَخَاهُ هٰرُوْنَ ۙ بِاٰيٰتِنَا وَسُلْطٰنٍ
مُّبِيْنٍ ۙ ﴿٤٥﴾
اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا عَالِيْنَ ۚ ﴿٤٦﴾
فَقَالُوْٓا اَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا
عٰبِدُوْنَ ۚ ﴿٤٧﴾
فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِيْنَ ﴿٤٨﴾
وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿٤٩﴾
وَجَعَلْنَا ابْنَ مَرْيَمَ وَاُمَّهٗٓ اٰيَةً وَّاٰوَيْنٰهُمَآ اِلٰى رَبْوَةٍ
ذَاتِ قَرَارٍ وَّمَعِيْنٍ ﴿٥٠﴾ ع ٣ ٤ ٣
يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا ؕ
اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٥١﴾
وَاِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ
فَاتَّقُوْنِ ﴿٥٢﴾
فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ؕ كُلُّ حِزْبٍۭ بِمَا
لَدَيْهِمْ فَرِحُوْنَ ﴿٥٣﴾

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتّٰى حِيْنٍ ﴿٥٤﴾

54. So leave them in their error till a time.

أَيَحْسَبُوْنَ أَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِيْنَ ﴿٥٥﴾

55. Think they that in the wealth and sons wherewith We provide them,

نُسَارِعُ لَهُمْ فِي الْخَيْرٰتِ بَلْ لَّا يَشْعُرُوْنَ ﴿٥٦﴾

56. We hasten unto them with good things? Nay, but they perceive not.

إِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ﴿٥٧﴾

57. Lo! those who go in awe for fear of their Lord,

وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ﴿٥٨﴾

58. And those who believe in the revelations of their Lord,

وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ﴿٥٩﴾

59. And those who ascribe not partners unto their Lord,

وَالَّذِيْنَ يُؤْتُوْنَ مَا اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلٰى رَبِّهِمْ رٰجِعُوْنَ ﴿٦٠﴾

60. And those who give that which they give with hearts afraid because they are about to return unto their Lord,

أُولٰٓئِكَ يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَهُمْ لَهَا سٰبِقُوْنَ ﴿٦١﴾

61. These race for the good things, and they shall win them in the race.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿٦٢﴾

62. And We task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.

بَلْ قُلُوْبُهُمْ فِيْ غَمْرَةٍ مِّنْ هٰذَا وَلَهُمْ أَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ ﴿٦٣﴾

63. Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing;

حَتّٰى إِذَا أَخَذْنَا مُتْرَفِيْهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْـَٔرُوْنَ ﴿٦٤﴾

64. Till when We grasp their luxurious ones with the punishment, behold! they supplicate.

لَا تَجْـَٔرُوا الْيَوْمَ إِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ ﴿٦٥﴾

65. Supplicate not this day! Assuredly ye will not be helped by Us.

قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓى أَعْقَابِكُمْ تَنْكِصُوْنَ ﴿٦٦﴾

66. My revelations were recited unto you, but ye used to turn back on your heels,

مُسْتَكْبِرِيْنَ ۖ بِهٖ سٰمِرًا تَهْجُرُوْنَ ﴿٦٧﴾

67. In scorn thereof. Nightly did ye rave together.

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَآءَهُمْ مَّا لَمْ يَأْتِ اٰبَآءَهُمُ الْأَوَّلِيْنَ ﴿٦٨﴾

68. Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?

69. Or know they not their messenger, and so reject him?

70. Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.

71. And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.

72. Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is best of all who make provision.

73. And lo! thou summonest them indeed unto a right path.

74. And lo! those who believe not in the Hereafter are indeed astray from the path.

75. Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.

76. Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray,

77. Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.

78. He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!

79. And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.

80. And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكِرُونَ ﴿٦٩﴾

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُمْ بِالْحَقِّ وَ
أَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٠﴾

وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَ
الْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ
عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ
خَيْرُ الرّٰزِقِينَ ﴿٧٢﴾

وَإِنَّكَ لَتَدْعُوهُمْ إِلٰى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ
لَنَاكِبُونَ ﴿٧٤﴾

وَلَوْ رَحِمْنٰهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي
طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾

وَلَقَدْ أَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ
وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

حَتّٰى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا
هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ
قَلِيلًا مَا تَشْكُرُونَ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَ
النَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

81. Nay, but they say the like of that which said the men of old:

82. They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again?

83. We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.

84. Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?

85. They will say: Unto Allah. Say: Will ye not then remember?

86. Say: Who is Lord of the seven Heavens, and Lord of the Tremendous Throne?

87. They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?

88. Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?

89. They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?

90. Nay, but We have brought them the Truth, and lo! they are liars.

91. Allah hath not chosen any son, nor is there any God along with Him; else would each God have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege:

92. Knower of the invisible and the visible! and exalted be He over all that they ascribe as partners (unto Him)!

93. Say: My Lord! If Thou shouldst show me that which they are promised,

94. My Lord! then set me not among the wrongdoing folk.

95. And verily We are Able to show thee that which We have promised them.

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا

لَمَبْعُوثُونَ ﴿٨٢﴾

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِن قَبْلُ إِنْ

هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

قُل لِّمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ

تَعْلَمُونَ ﴿٨٤﴾

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾

قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ

الْعَظِيمِ ﴿٨٦﴾

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

قُلْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا

يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾

بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَٰهٍ ۚ إِذًا

لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ

بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾

قُل رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ﴿٩٣﴾

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

وَإِنَّا عَلَىٰ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾

96. Repel evil with that which is better. We are best Aware of that which they allege.

97. And say: My Lord! I seek refuge in Thee from suggestions of the evil ones,

98. And I seek refuge in Thee, my Lord, lest they be present with me,

99. Until, when death cometh unto one of them, he saith: My Lord! Send me back,

100. That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised.

101. And when the Trumpet is blown there will be no kinship among them that day, nor will they ask of one another.

102. Then those whose scales are heavy, they are the successful.

103. And those whose scales are light are those who lose their souls, in hell abiding.

104. The fire burneth their faces, and they are glum therein.

105. (It will be said): Were not My revelations recited unto you, and then ye used to deny them?

106. They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.

107. Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrongdoers.

108. He saith: Begone therein, and speak not unto Me.

109. Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for Thou art best of all who show mercy;

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ ۭ نَحْنُ اَعْلَمُ بِمَا
يَصِفُوْنَ ﴿٩٦﴾
وَقُلْ رَّبِّ اَعُوْذُ بِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ﴿٩٧﴾
وَاَعُوْذُ بِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ﴿٩٨﴾
حَتّٰٓى اِذَا جَاۗءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ ﴿٩٩﴾
لَعَلِّيْٓ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ۭ اِنَّهَا كَلِمَةٌ
هُوَ قَاۗىِٕلُهَا ۭ وَمِنْ وَّرَاۗىِٕهِمْ بَرْزَخٌ اِلٰى يَوْمِ
يُبْعَثُوْنَ ﴿١٠٠﴾
فَاِذَا نُفِخَ فِي الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ يَوْمَىِٕذٍ
وَّلَا يَتَسَاۗءَلُوْنَ ﴿١٠١﴾
فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٢﴾
وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰۗىِٕكَ الَّذِيْنَ خَسِرُوْٓا
اَنْفُسَهُمْ فِيْ جَهَنَّمَ خٰلِدُوْنَ ﴿١٠٣﴾
تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَهُمْ فِيْهَا كٰلِحُوْنَ ﴿١٠٤﴾
اَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ بِهَا
تُكَذِّبُوْنَ ﴿١٠٥﴾
قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا
ضَاۗلِّيْنَ ﴿١٠٦﴾
رَبَّنَآ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ ﴿١٠٧﴾
قَالَ اخْسَـــُٔوْا فِيْهَا وَلَا تُكَلِّمُوْنِ ﴿١٠٨﴾
اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِيْ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١٠٩﴾

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم
مِّنْهُمْ تَضْحَكُونَ ﴿١١٠﴾

110. But ye chose them from a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.

إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ
ٱلْفَآئِزُونَ ﴿١١١﴾

111. Lo! I have rewarded them this day forasmuch as they were steadfast; and they verily are the triumphant.

قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾

112. He will say: How long tarried ye in the earth, counting by years?

قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾

113. They will say: We tarried but a day or part of a day. Ask of those who keep count!

قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾

114. He will say: Ye tarried but a little if ye only knew.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا
تُرْجَعُونَ ﴿١١٥﴾

115. Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ رَبُّ
ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾

116. Now Allah be exalted, the True King! There is no God save Him, the Lord of the Throne of Grace.

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ ۙ
فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ﴿١١٧﴾

117. He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.

وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾ ع ٦ ٦

118. And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art best of all who show mercy.

SURAH XXIV

Light

An-Nur, "Light," takes its name from vv. 35-40, descriptive of the Light of God as it should shine in the homes of believers, the greater part of the Surah being legislation for the purifying of home life. All its verses were revealed at Al-Madinah. Tradition says that vv. 11-20 relate to the slanderers of Ayeshah in connection with an incident which occurred in the fifth year of the Hijrah when the Prophet was returning from the campaign against the Bani'l-Mustaliq, Ayeshah, having been left behind on a march, and found and brought back by a young soldier who let her mount his camel and himself led the camel. A weaker tradition places the revelation of vv. 1-10 as late as the ninth year of the Hijrah.

The period of revelation is the fifth and sixth years of the Hijrah.

LIGHT

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. (Here is) a Sūrah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply we may take heed.

2. The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.

3. The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidddn unto believers.

4. And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony— They indeed are evil-doers—

5. Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.

6. As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;

أَيَاتُهَا ١٦ (٢٤) سُورَةُ النُّورِ مَدَنِيَّةٌ رُكُوعَاتُهَا ٩

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ①

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ②

الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ ③

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ④

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ⑤

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ ۙ إِنَّهُ لَمِنَ الصَّادِقِينَ ⑥

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ
الْكَاذِبِينَ ⑦

7. And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

وَيَدْرَؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ⑧

8. And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ
الصَّادِقِينَ ⑨

9. And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
تَوَّابٌ حَكِيمٌ ⑩ ع

10. And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone).

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا
تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ
مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ
مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ⑪

11. Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ
بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ⑫

12. Why did not the believers, men and women, when ye heard it, think good of their own folk, and say: It is a manifest untruth?

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا
بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ⑬

13. Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ ⑭ ج صلے

14. Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter, an awful doom had overtaken you for that whereof ye murmured.

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا
لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ
عِنْدَ اللَّهِ عَظِيمٌ ⑮

15. When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.

وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ
بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ﴿١٦﴾

16. Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم
مُّؤْمِنِينَ ﴿١٧﴾

17. Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.

وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

18. And He expoundeth unto you His revelations. Allah is Knower, Wise.

إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ
ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۚ وَٱللَّهُ
يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

19. Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ
رَّحِيمٌ ﴿٢٠﴾ ع ٢

20. Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن
يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَ
ٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ
مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَ
ٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

21. O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.

وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟
أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ
وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾

22. And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah.[1] Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ
لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ ﴿٢٣﴾

23. Lo! as for those who slander virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom.

[1]Tradition says that Abu Bakr, when he heard that a kinsman of his own whom he had supported had been among the slanderers of his daughter Ayeshah, swore no longer to support him, and that this verse was revealed on that occasion.

24. On the day when their tongues and their hands and their feet testify against them as to what they used to do,

25. On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.

26. Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.

27. O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.

28. And if ye find no one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.

29. (It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.

30. Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do.

يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيهِمْ وَ
اَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَئِذٍ يُوَفِّيهِمُ اللّٰهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ
اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

اَلْخَبِيثٰتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثٰتِ ۚ وَ
الطَّيِّبٰتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبٰتِ ۚ اُولٰٓئِكَ
مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ
كَرِيمٌ ﴿٢٦﴾ ع ٣ ٩

يٰٓاَيُّهَا الَّذِينَ اٰمَنُوا لَا تَدْخُلُوا بُيُوتًا
غَيْرَ بُيُوتِكُمْ حَتّٰى تَسْتَاْنِسُوا وَتُسَلِّمُوا
عَلٰٓى اَهْلِهَا ۚ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ﴿٢٧﴾

فَاِنْ لَّمْ تَجِدُوا فِيهَآ اَحَدًا فَلَا تَدْخُلُوهَا
حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيلَ لَكُمُ ارْجِعُوا
فَارْجِعُوا هُوَ اَزْكٰى لَكُمْ ۚ وَاللّٰهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوا بُيُوتًا غَيْرَ
مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۚ وَاللّٰهُ يَعْلَمُ مَا
تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ ۚ ذٰلِكَ اَزْكٰى لَهُمْ ۚ اِنَّ اللّٰهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ﴿٣٠﴾

وَقُل لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ
فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ وَلَا يُبْدِيْنَ
زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ
اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ
اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ
اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۪ وَلَا
يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ۭ وَ
تُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝٣١

31. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ
وَاِمَآئِكُمْ ۭ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ۭ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝٣٢

32. And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتّٰى يُغْنِيَهُمُ
اللّٰهُ مِنْ فَضْلِهٖ ۭ وَالَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ
اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا ۠ وَّ
اٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِيْٓ اٰتٰىكُمْ ۭ وَلَا تُكْرِهُوْا
فَتَيٰتِكُمْ عَلَي الْبِغَآءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ
الْحَيٰوةِ الدُّنْيَا ۭ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ
اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ۝٣٣

33. And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, Lo! Allah will be Forgiving, Merciful.

وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّمَثَلًا مِّنَ الَّذِيْنَ
خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝٣٤ ع ٤

34. And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).

35. Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things:

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا
مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ
دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ
وَّلَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ
نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَيَضْرِبُ
اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ؕ وَاللّٰهُ بِكُلِّ شَىْءٍ
عَلِيْمٌ ﴿٣٥﴾

36. (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening—

فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ ۙ
يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ﴿٣٦﴾

37. Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ
وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا
تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ﴿٣٧﴾

38. That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ
فَضْلِهٖ ؕ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

39. As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah, Who payeth him his due; and Allah is swift at reckoning;

وَالَّذِيْنَ كَفَرُوْٓا اَعْمَالُهُمْ كَسَرَابٍ بِقِيْعَةٍ يَّحْسَبُهُ
الظَّمْاٰنُ مَآءً ؕ حَتّٰٓى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْـًٔا وَّ
وَجَدَ اللّٰهَ عِنْدَهٗ فَوَفّٰىهُ حِسَابَهٗ ؕ وَاللّٰهُ سَرِيْعُ
الْحِسَابِ ﴿٣٩﴾

40. Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.

اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰهُ مَوْجٌ مِّنْ فَوْقِهٖ
مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ؕ ظُلُمٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ ؕ
اِذَآ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ
لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ﴿٤٠﴾ ع ١١

41. Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.

42. And unto Allah belongeth the sovereignty of the heavens and the earth, and unto Allah is the journeying.

43. Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.

44. Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.

45. Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.

46. Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.

47. And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.

48. And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;

49. But if right had been with them they would have come unto him willingly.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ
وَالطَّيْرُ صٰٓفّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ
وَاللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾

وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ
يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهِ ۚ وَيُنَزِّلُ
مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ
يَشَآءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَآءُ ۖ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَارِ ﴿٤٣﴾

يُقَلِّبُ اللَّهُ الَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذٰلِكَ لَعِبْرَةً
لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

وَاللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۖ فَمِنْهُمْ مَّنْ يَمْشِي
عَلٰى بَطْنِهِ ۖ وَمِنْهُمْ مَّنْ يَمْشِي عَلٰى رِجْلَيْنِ ۖ وَمِنْهُمْ
مَّنْ يَمْشِي عَلٰٓى أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَآءُ ۚ إِنَّ
اللَّهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

لَقَدْ أَنْزَلْنَآ آيٰتٍ مُّبَيِّنٰتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَآءُ
إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٦﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلّٰى
فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذٰلِكَ ۚ وَمَآ أُولٰٓئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

وَإِذَا دُعُوٓا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ
مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

وَإِنْ يَكُنْ لَّهُمُ الْحَقُّ يَأْتُوٓا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

50. Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgement? Nay, but such are evil-doers.

51. The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.

52. He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him); such indeed are the victorious.

53. They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do.

54. Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message), plainly.

55. Allah hath promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.

56. Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.

57. Think not that the disbelievers can escape in the land. Fire will be their home —a hapless journey's end!

أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ
اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾ ع ٦ ١٢

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٥١﴾

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ
هُمُ الْفَائِزُونَ ﴿٥٢﴾

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ
قُل لَّا تُقْسِمُوا ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّمَا
عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ
تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ
خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَن
كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ ع ٧ ١٣
وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾

58. O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night.[1] Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ
أَيْمَٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَٰثَ مَرَّٰتٍ ۚ
مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ
ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَٰثُ عَوْرَٰتٍ
لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ
طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا
ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ
ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

60. As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.

وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ
وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

61. No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا
عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ
أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ
أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ
أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ
أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ
أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ
تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ
ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾ ع ١٤

[1]The prayer to be offered when the night has fully come.

62. They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

63. Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.

64. Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا
مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن
لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٦٢﴾
لَّا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم
بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾
أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قَدْ يَعْلَمُ مَا
أَنتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا
عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾ ع ١٥

SURAH XXV

The Criterion

Al-Furqan, "The Criterion," takes its name from a word occurring in v. 1. The subject is the folly of superstition and the craving for miraculous events in face of the wonders of God's creation.

It belongs to the middle group of Meccan Surahs, except vv. 68-70 which were revealed at Al-Madinah.

THE CRITERION (OF RIGHT AND WRONG)

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples:

2. He unto Whom belongeth the sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a measure.

3. Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.

4. Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie.

5. And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.

6. Say (unto them, O Muhammad): He Who knoweth the secret of the heavens and the earth hath revealed it. Lo! He is ever Forgiving, Merciful.

7. And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him?

اٰيَاتُهَا ٧٧ (٢٥) سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٦

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ
لِلْعٰلَمِيْنَ نَذِيْرَا ۙ﴿١﴾
الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ
وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ
شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ﴿٢﴾
وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ
يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّلَا
نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا
نُشُوْرًا ﴿٣﴾
وَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ ِۨافْتَرٰىهُ وَ
اَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَآءُوْ ظُلْمًا وَّ
زُوْرًا ﴿٤﴾
وَقَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ
بُكْرَةً وَّاَصِيْلًا ﴿٥﴾
قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ
اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ﴿٦﴾
وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَيَمْشِيْ
فِي الْاَسْوَاقِ ۭ لَوْلَآ اُنْزِلَ اِلَيْهِ مَلَكٌ فَيَكُوْنَ مَعَهٗ
نَذِيْرًا ﴿٧﴾

8. Or (why is not) a treasure thrown down unto him, or why hath he not a paradise from whence to eat? And the evil-doers say: Ye are but following a man bewitched.

أَوْ يُلْقَىٰ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٨﴾

9. See how they coin similitudes for thee, so that they are all astray and cannot find a road!

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾ ع ١٦

10. Blessed is He Who, if He will, will assign thee better than (all) that—Gardens underneath which rivers flow—and will assign thee mansions.

تَبَارَكَ الَّذِي إِن شَاءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَيَجْعَل لَّكَ قُصُورًا ﴿١٠﴾

11. Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

12. When it seeth them from afar, they hear the crackling and the roar thereof.

إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾

13. And when they are flung into a narrow place thereof, chained together, they pray for destruction there.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾

14. Pray not that day for one destruction, but pray for many destructions!

لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

15. Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end.

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾

16. Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.

لَّهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾

17. And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these My slaves or did they (themselves) wander from the way?

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

قَالُوا سُبْحٰنَكَ مَا كَانَ يَنْۢبَغِي لَنَآ اَنْ نَّتَّخِذَ مِنْ
دُوْنِكَ مِنْ اَوْلِيَآءَ وَلٰكِنْ مَّتَّعْتَهُمْ وَاٰبَآءَهُمْ حَتّٰى
نَسُوا الذِّكْرَ ۚ وَكَانُوْا قَوْمًۢا بُوْرًا ﴿١٨﴾

18. They will say: Be Thou glorified! It was not for us to choose any protecting friends beside Thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.

فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا تَسْتَطِيْعُوْنَ صَرْفًا
وَّلَا نَصْرًا ۚ وَمَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ﴿١٩﴾

19. Thus they will give you the lie regarding what ye say, then ye can neither avert (the doom) nor obtain help. And whoso among you doth wrong, We shall make him taste great torment.

وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ
لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِي الْاَسْوَاقِ ۭ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ۭ اَتَصْبِرُوْنَ ۚ وَكَانَ رَبُّكَ
بَصِيْرًا ﴿٢٠﴾ ع

20. We never sent before thee any messengers but lo! they ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer.

وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا لَوْلَآ اُنْزِلَ عَلَيْنَا
الْمَلٰۗىِٕكَةُ اَوْ نَرٰى رَبَّنَا ۭ لَقَدِ اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ
وَعَتَوْ عُتُوًّا كَبِيْرًا ﴿٢١﴾

21. And those who look not for a meeting with Us say: Why are angels not sent down unto us and (why) do we not see our Lord? Assuredly they think too highly of themselves and are scornful with great pride.

يَوْمَ يَرَوْنَ الْمَلٰۗىِٕكَةَ لَا بُشْرٰى يَوْمَىِٕذٍ لِّلْمُجْرِمِيْنَ
وَيَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ﴿٢٢﴾

22. On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban!

وَقَدِمْنَآ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَاۗءً
مَّنْثُوْرًا ﴿٢٣﴾

23. And We shall turn unto the work they did and make it scattered motes.

اَصْحٰبُ الْجَنَّةِ يَوْمَىِٕذٍ خَيْرٌ مُّسْتَقَرًّا وَّاَحْسَنُ
مَقِيْلًا ﴿٢٤﴾

24. Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest;

وَيَوْمَ تَشَقَّقُ السَّمَاۗءُ بِالْغَمَامِ وَنُزِّلَ الْمَلٰۗىِٕكَةُ
تَنْزِيْلًا ﴿٢٥﴾

25. A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.

اَلْمُلْكُ يَوْمَىِٕذِۨ الْحَقُّ لِلرَّحْمٰنِ ۭ وَكَانَ يَوْمًا عَلَى
الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٦﴾

26. The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers.

27. On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah)!

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ
مَعَ الرَّسُوْلِ سَبِيْلًا ﴿٢٧﴾

28. Alas for me! Ah, would that I had never taken such an one for friend!

يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿٢٨﴾

29. He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.

لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ ؕ وَكَانَ
الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ﴿٢٩﴾

30. And the messenger saith: O my Lord! Lo! mine own folk make this Qur'ān of no account.

وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا
الْقُرْاٰنَ مَهْجُوْرًا ﴿٣٠﴾

31. Even so have We appointed unto every Prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper.

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ؕ
وَكَفٰى بِرَبِّكَ هَادِيًا وَّنَصِيْرًا ﴿٣١﴾

32. And those who disbelieve say: Why is the Qur'ān not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً
وَّاحِدَةً ۚ كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَرَتَّلْنٰهُ
تَرْتِيْلًا ﴿٣٢﴾

33. And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.

وَلَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَاَحْسَنَ
تَفْسِيْرًا ﴿٣٣﴾

34. Those who will be gathered on their faces unto Hell: such are worse in plight and further from the right road.

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى جَهَنَّمَ ۙ اُولٰٓئِكَ
شَرٌّ مَّكَانًا وَّاَضَلُّ سَبِيْلًا ﴿٣٤﴾

35. We verily gave Moses the Scripture and placed with him his brother Aaron as his minister.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنَا مَعَهٗۤ اَخَاهُ
هٰرُوْنَ وَزِيْرًا ﴿٣٥﴾

36. Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.

فَقُلْنَا اذْهَبَاۤ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَدَمَّرْنٰهُمْ
تَدْمِيْرًا ﴿٣٦﴾

37. And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil-doers.

وَقَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ اَغْرَقْنٰهُمْ وَجَعَلْنٰهُمْ
لِلنَّاسِ اٰيَةً ؕ وَاَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ﴿٣٧﴾

38. And (the tribes of) 'Aād and Thamūd, and the dwellers in Ar-Rass,[1] and many generations in between.

وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾

39. Each (of them) We warned by examples, and each (of them) We brought to utter ruin.

وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَٰلَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾

40. And indeed they have passed by the township whereon was rained the fatal rain.[2] Can it be that they have not seen it? Nay, but they hope for no resurrection.

وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا ۚ بَلْ كَانُوا۟ لَا يَرْجُونَ نُشُورًا ﴿٤٠﴾

41. And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger?

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ﴿٤١﴾

42. He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road.

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

43. Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ ۖ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

44. Or deemest thou that most of them hear or understand? They are but as the cattle—nay, but they are farther astray!

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ ع ٢

45. Hast thou not seen how thy Lord hath spread the shade—And if He willed He could have made it still—then We have made the sun its pilot;

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ ۖ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ۚ ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾

46. Then We withdraw it unto Us, a gradual withdrawal?

ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

47. And He it is Who maketh night a covering for you, and sleep a repose, and maketh day a resurrection.

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ﴿٤٧﴾

48. And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,

وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾

[1]Said to have been a town in Yamamah.

[2]The great trade caravans from Mecca into Syria passed by the Dead Sea.

49. That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.

لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَّنُسْقِيَهُ مِمَّا خَلَقْنَآ أَنْعَامًا وَّأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾

50. And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.

وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾

51. If We willed, We could raise up a warner in every village.

وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾

52. So obey not the disbelievers, but strive against them herewith with a great endeavour.

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾

53. And He it is Who hath given independence to the two seas[1] (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar and a forbidding ban between them.

وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾

54. And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾

55. Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾

56. And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

57. Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord.

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾

58. And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,

وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾

59. Who created the heavens and the earth and all that is between them in six Days,[2] then He mounted the Throne. The Beneficent! Ask any one informed concerning Him!

ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۛ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾

60. And when it is said unto them: Adore the Beneficent! they say: And what is the Beneficent? Are we to adore whatever thou (Muhammad) biddest us? And it increaseth aversion in them.

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ ع ٦ ٣

[1] i.e. the two kinds of water in the earth.

[2] See XXII 47, XXXII 5, and LXX 4.

61. Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!

تَبٰرَكَ الَّذِي جَعَلَ فِي السَّمَآءِ بُرُوجًا وَّجَعَلَ فِيهَا سِرٰجًا وَّقَمَرًا مُّنِيرًا ﴿٦١﴾

62. And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.

وَهُوَ الَّذِي جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

63. The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace!

وَعِبَادُ الرَّحْمٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَّإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلٰمًا ﴿٦٣﴾

64. And who spend the night before their Lord, prostrate and standing,

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا ﴿٦٤﴾

65. And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

66. Lo! it is wretched as abode and station;

إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا ﴿٦٦﴾

67. And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;

وَالَّذِينَ إِذَآ أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾

68. And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery—and whoso doth this shall pay the penalty;

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللّٰهِ إِلٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللّٰهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

69. The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;

يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾

70. Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّـَٔاتِهِمْ حَسَنٰتٍ ۗ وَكَانَ اللّٰهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

71. And whosoever repenteth and doth good, he verily repenteth toward Allah with true repentance.

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللّٰهِ مَتَابًا ﴿٧١﴾

72. And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ۙ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

73. And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

74. And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

75. They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the word of peace,

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

76. Abiding there forever. Happy is it as abode and station!

خَالِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

77. Say (O Muhammad, unto the disbelievers); My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefore there will be judgement.

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

SURAH XXVI

The Poets

Ash-Shu'ara, "The Poets," takes its title from v. 224 ff., where the difference between poets and a Prophet is tersely pointed out; poets being those who say what they do not mean, while a Prophet always practises what he preaches. The pagan Arabs and their poets believed the poetic inspiration to be the work of Jinn.

The story of a number of former Prophets is here given to console the believers at a time of persecution, with the assurance that it is no new thing for a messenger of God to be persecuted, but that the persecutors always suffer in the end. It shows also that all the messengers of God came with the same message.

It belongs to the middle group of Meccan Surahs, with the exception of vv. 224-227, which were revealed at Al-Madinah.

THE POETS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ṭā. Sīn. Mīm.[1]

2. These are revelations of the Scripture that maketh plain.

3. It may be that thou tormentest thyself (O Muhammad) because they believe not.

4. If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it,

5. Never cometh there unto them a fresh reminder from the Beneficent One but they turn away from it.

6. Now they have denied (the Truth); but there will come unto them tidings of that whereat they used to scoff.

7. Have they not seen the earth, how much of every fruitful kind We make to grow therein?

8. Lo! herein is indeed a portent; yet most of them are not believers.

9. And lo! thy Lord! He is indeed the Mighty, the Merciful.

10. And when thy Lord called Moses, saying: Go unto the wrongdoing folk,

11. The folk of Pharaoh. Will they not ward off (evil)?

12. He said: My Lord! Lo! I fear that they will deny me,

13. And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron (to help me).

14. And they have a crime against me, so I fear that they will kill me.

15. He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing.

[1]See Sur. II, v. 1, footnote.

سُورَةُ الشُّعَرَآءِ مَكِّيَّةٌ

أَيَاتُهَا ٢٢٧ (٢٦) رُكُوعَاتُهَا ١١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الجزء ١٩

طٰسٓمٓ ①

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ②

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ③

اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ

اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ④

وَمَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا

كَانُوْا عَنْهُ مُعْرِضِيْنَ ⑤

فَقَدْ كَذَّبُوْا فَسَيَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ⑥

اَوَلَمْ يَرَوْا اِلَى الْاَرْضِ كَمْ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ

كَرِيْمٍ ⑦

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ⑧

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ⑨ ع

وَاِذْ نَادٰى رَبُّكَ مُوْسٰٓى اَنِ ائْتِ الْقَوْمَ الظّٰلِمِيْنَ ⑩

قَوْمَ فِرْعَوْنَ ؕ اَلَا يَتَّقُوْنَ ⑪

قَالَ رَبِّ اِنِّيْٓ اَخَافُ اَنْ يُّكَذِّبُوْنِ ⑫

وَيَضِيْقُ صَدْرِيْ وَلَا يَنْطَلِقُ لِسَانِيْ فَاَرْسِلْ اِلٰى

هٰرُوْنَ ⑬

وَلَهُمْ عَلَيَّ ذَنْۢبٌ فَاَخَافُ اَنْ يَّقْتُلُوْنِ ⑭ ج

قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰيٰتِنَآ اِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ ⑮

16. And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds.

17. (Saying): Let the Children of Israel go with us.

18. (Pharaoh) said (unto Moses): Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us,

19. And thou didst that thy deed which thou didst, and thou wast one of the ingrates,

20. He said: I did it then, when I was of those who are astray.

21. Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him).

22. And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel.

23. Pharaoh said: And what is the Lord of the Worlds?

24. (Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief.

25. (Pharaoh) said unto those around him: Hear ye not?

26. He said: Your Lord and the Lord of your fathers.

27. (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman!

28. He said: Lord of the East and the West and all that is between them, if ye did but understand.

29. (Pharaoh) said: If thou choosest a god other than me, I assuredly shall place thee among the prisoners.

30. He said: Even though I show thee something plain?

31. (Pharaoh) said: Produce it then, if thou art of the truthful!

32. Then he flung down his staff and it became a serpent manifest,

فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ الْعٰلَمِينَ ﴿١٦﴾

أَنْ أَرْسِلْ مَعَنَا بَنِيٓ إِسْرَآءِيلَ ﴿١٧﴾

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾

وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ الْكٰفِرِينَ ﴿١٩﴾

قَالَ فَعَلْتُهَآ إِذًا وَأَنَا مِنَ الضَّآلِّينَ ﴿٢٠﴾

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِيٓ إِسْرَآءِيلَ ﴿٢٢﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِينَ ﴿٢٣﴾

قَالَ رَبُّ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾

قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾

قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ الْأَوَّلِينَ ﴿٢٦﴾

قَالَ إِنَّ رَسُولَكُمُ الَّذِيٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَآ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

قَالَ لَئِنِ اتَّخَذْتَ إِلٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾

قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣٠﴾

قَالَ فَأْتِ بِهِۦٓ إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿٣١﴾

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

33. And he drew forth his hand and lo! it was white to the beholders.

34. (Pharaoh) said unto the chiefs about him: Lo, this is verily a knowing wizard,

35. Who would drive you out of your land by his magic. Now what counsel ye?

36. They said: Put him off, (him) and his brother, and send them into the cities summoners

37. Who shall bring unto thee every knowing wizard.

38. So the wizards were gathered together at a set time on a day appointed.

39. And it was said unto the people: Are ye (also) gathering?

40. (They said): Aye, so that we may follow the wizards if they are the winners.

41. And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners?

42. He said: Aye, and ye will then surely be of those brought near (to me).

43. Moses said unto them: Throw what ye are going to throw!

44. Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners.

45. Then Moses threw his staff and lo! it swallowed that which they did falsely show:

46. And the wizards were flung prostrate,

47. Crying: We believe in the Lord of the Worlds,

48. The Lord of Moses and Aaron.

49. (Pharaoh) said: Ye put your faith in him before I give you leave? Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one.

وَنَزَعَ يَدَهُۥ فَإِذَا هِيَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿٣٣﴾

قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿٣٤﴾

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا

تَأْمُرُونَ ﴿٣٥﴾

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ﴿٣٦﴾

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ﴿٤٠﴾

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا

إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾

قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾

فَأَلْقَوْا۟ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا۟ بِعِزَّةِ فِرْعَوْنَ

إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ﴿٤٤﴾

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

فَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿٤٦﴾

قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾

رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿٤٨﴾

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى

عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ

وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿٤٩﴾

قَالُوا لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ﴿٥٠﴾

50. They said: It is no hurt, for lo! unto our Lord we shall return.

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

51. Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾

52. And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued.

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

53. Then Pharaoh sent into the cities summoners,

إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

54. (Who said): Lo! these indeed are but a little troop,

وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾

55. And lo! they are offenders against us.

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾

56. And lo! we are a ready host.

فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

57. Thus did We take them away from gardens and watersprings,

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

58. And treasures and a fair estate.

كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾

59. Thus (were those things taken from them) and We caused the Children of Israel to inherit them.

فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾

60. And they overtook them at sunrise.

فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾

61. And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

62. He said: Nay, verily! for lo! my Lord is with me. He will guide me.

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

63. Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast.

وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾

64. Then brought We near the others to that place.

وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ﴿٦٥﴾

65. And We saved Moses and those with him, every one;

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾

66. We drowned the others.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾

67. Lo! herein is indeed a portent, yet most of them are not believers.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾

68. And lo, thy Lord! He is indeed the Mighty, the Merciful.

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرٰهِيمَ ﴿٦٩﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ﴿٧١﴾

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذٰلِكَ يَفْعَلُونَ ﴿٧٤﴾

قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾

أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿٧٦﴾

فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيٓـَٔتِي يَوْمَ الدِّينِ ﴿٨٢﴾

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾

وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

وَاجْعَلْنِي مِن وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾

69. Recite unto them the story of Abraham:

70. When he said unto his father and his folk: What worship ye?

71. They said: We worship idols, and are ever devoted unto them.

72. He said: Do they hear you when ye cry?

73. Or do they benefit or harm you?

74. They said: Nay, but we found our fathers acting on this wise.

75. He said: See now that which ye worship,

76. Ye and your forefathers!

77. Lo! they are (all) an enemy unto me, save the Lord of the Worlds,

78. Who created me, and He doth guide me,

79. And Who feedeth me and watereth me.

80. And when I sicken, then He healeth me.

81. And Who causeth me to die, then giveth me life (again),

82. And Who, I ardently hope, will forgive me my sin on the Day of Judgement.

83. My Lord! Vouchsafe me wisdom and unite me to the righteous,

84. And give unto me a good report in later generations,

85. And place me among the inheritors of the Garden of Delight.

86. And forgive my father. Lo! he is of those who err,

87. And abase me not on the day when they are raised,

88. The day when wealth and sons avail not (any man)

89. Save him who bringeth unto Allah a whole heart.

90. And the Garden will be brought nigh for those who ward off (evil).

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾

91. And hell will appear plainly to the erring,

وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾

92. And it will be said unto them: Where is (all) that ye used to worship

مِنْ دُونِ اللَّهِ ۖ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٣﴾

93. Instead of Allah? Can they help you or help themselves?

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾

94. Then they will be hurled therein, they and the seducers

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾

95. And the hosts of Iblis, together.

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾

96. And they will say, when they are quarrelling therein:

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٧﴾

97. By Allah, of a truth we were in error manifest

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾

98. When we made you equal with the Lord of the Worlds.

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾

99. It was but the guilty who misled us.

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾

100. Now we have no intercessors

وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾

101. Nor any loving friend.

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

102. Oh, that we had another turn (on earth), that we might be of the believers!

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٣﴾

103. Lo! herein is indeed a portent, yet most of them are not believers!

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾ ع ٩

104. And lo, thy Lord! He is indeed the Mighty, the Merciful.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

105. Noah's folk denied the messengers (of Allah).

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

106. When their brother Noah said unto them: Will ye not ward off (evil)?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

107. Lo! I am a faithful messenger unto you,

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾

108. So keep your duty to Allah, and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

109. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١١٠﴾

110. So keep your duty to Allah, and obey me.

قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾

111 They said: Shall we put faith in thee, when the lowest (of the people) follow thee?

112. He said: And what knowledge have I of what they may have been doing (in the past)?

قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾

113. Lo! their reckoning is my Lord's concern, if ye but knew;

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ﴿١١٣﴾

114. And I am not (here) to repulse believers.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

115. I am only a plain warner.

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿١١٥﴾

116. They said: If thou cease not, O Noah, thou wilt surely be among those stoned (to death).

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾

النصف

117. He said: My Lord! Lo! my own folk deny me.

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾

118. Therefore judge Thou between us, a (conclusive) judgement, and save me and those believers who are with me.

فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾

119. And We saved him and those with him in the laden ship.

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾

120. Then afterward We drowned the others.

ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾

121. Lo! herein is indeed a portent, yet most of them are not believers.

إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾

ع ١٠

122. And lo, thy Lord, He is indeed the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾

123. (The tribe of) 'Aād denied the messengers (of Allah),

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ﴿١٢٣﴾

124. When their brother Hūd said unto them: Will ye not ward off (evil)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125. Lo! I am a faithful messenger unto you,

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾

126. So keep your duty to Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾

127. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾

128. Build ye on every high place a monument for vain delight?

أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾

129. And seek ye out strongholds, that haply ye may last for ever?

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

130. And if ye seize by force, seize ye as tyrants?

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾

131. Rather keep your duty to Allah, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾

132. Keep your duty toward Him Who hath aided you with (the good things) that ye know,

وَاتَّقُوا الَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ﴿١٣٢﴾

133. Hath aided you with cattle and sons

أَمَدَّكُم بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾

134. And gardens and watersprings.

وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾

135. Lo! I fear for you the retribution of an awful Day.

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

136. They said: It is all one to us whether thou preachest or art not of those who preach;

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾

137. This is but a fable of the men of old,

إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾

138. And we shall not be doomed.

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿١٣٨﴾

139. And they denied him; therefor We destroyed them. Lo! herein is indeed a portent, yet most of them are not believers.

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾

140. And lo! thy Lord, He is indeed the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾

141. (The tribe of) Thamūd denied the messengers (of Allah)

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾

142. When their brother Ṣāliḥ said unto them: Will ye not ward off (evil)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾

143. Lo! I am a faithful messenger unto you,

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾

144. So keep your duty to Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾

145. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

146. Will ye be left secure in that which is here before us,

أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾

147. In gardens and watersprings

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

148. And tilled fields and heavy-sheathed palm-trees,

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

149. Though ye hew out dwellings in the mountain, being skilful?

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ﴿١٤٩﴾

150. Therefore keep your duty to Allah and obey me,

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٥٠﴾

151. And obey not the command of the prodigal,

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

152. Who spread corruption in the earth, and reform not.

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

153. They said: Thou art but one of the bewitched;

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

154. Thou art but a mortal like us. So bring some token if thou art of the truthful.

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

155. He said: (Behold) this she-camel. She hath the right to drink (at the well), and ye have the right to drink, (each) on an appointed day.

قَالَ هَٰذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ ﴿١٥٥﴾

156. And touch her not with ill lest there come on you the retribution of an awful Day.

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾

157. But they hamstrung her, and then were penitent,

فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ ﴿١٥٧﴾

158. So the retribution came on them. Lo! herein is indeed a portent, yet most of them are not believers.

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

159. And lo! thy Lord! He is indeed the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾ ع ١٢

160. The folk of Lot denied the messengers (of Allah),

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

161. When their brother Lot said unto them: Will ye not ward off (evil)?

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾

162. Lo! I am a faithful messenger unto you,

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾

163. So keep your duty to Allah and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾

164. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

165. What! Of all creatures do ye come unto the males,

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

166. And leave the wives your Lord created for you? Nay, but ye are froward folk.

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

167. They said: If thou cease not, O Lot, thou wilt soon be of the outcast.

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

168. He said: I am in truth of those who hate your conduct.

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

169. My Lord! Save me and my household from what they do.

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

170. So We saved him and his household, every one,

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾

171. Save an old woman among those who stayed behind.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾

172. Then afterward We destroyed the others.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

173. And We rained on them a rain. And dreadful is the rain of those who have been warned.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾

174. Lo! herein is indeed a portent, yet most of them are not believers.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾ ع ١٣

175. And lo! thy Lord, He is indeed the Mighty, the Merciful.

كَذَّبَ أَصْحَابُ لْأَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾

176. The dwellers in the wood (of Midian) denied the messengers (of Allah),

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾

177. When Shu'eyb said unto them: Will ye not ward off (evil)?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

178. Lo! I am a faithful messenger unto you,

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾

179. So keep your duty to Allah and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

180. And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

181. Give full measure, and be not of those who give less (than the due).

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾

182. And weigh with the true balance.

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾

183. Wrong not mankind in their goods, and do not evil, making mischief, in the earth.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾

184. And keep your duty unto Him Who created you and the generations of the men of old.

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾

185. They said: Thou art but one of the bewitched;

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾

186. Thou art but a mortal like us, and lo! we deem thee of the liars.

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

187. Then make fragments of the heaven fall upon us, if thou art of the truthful.

188. He said: My Lord is best aware of what ye do.

قَالَ رَبِّيْٓ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿١٨٨﴾

189. But they denied him, so there came on them the retribution of the day of gloom. Lo! it was the retribution of an awful Day.

فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۭ اِنَّهٗ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٨٩﴾

190. Lo! herein is indeed a portent; yet most of them are not believers.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٩٠﴾

191. And lo! thy Lord! He is indeed the Mighty, the Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٩١﴾ ع ١٤

192. And lo! it is a revelation of the Lord of the Worlds,

وَاِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ ﴿١٩٢﴾

193. Which the True Spirit hath brought down

نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ﴿١٩٣﴾

194. Upon thy heart, that thou mayest be (one) of the warners,

عَلٰي قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ ﴿١٩٤﴾

195. In plain Arabic speech.

بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ ﴿١٩٥﴾

196. And lo, it is in the Scriptures of the men of old.

وَاِنَّهٗ لَفِيْ زُبُرِ الْاَوَّلِيْنَ ﴿١٩٦﴾

197. Is it not a token for them that the doctors of the Children of Israel[1] know it?

اَوَلَمْ يَكُنْ لَّهُمْ اٰيَةً اَنْ يَّعْلَمَهٗ عُلَمٰٓؤُا بَنِيْٓ اِسْرَاۗءِيْلَ ﴿١٩٧﴾

198. And if We had revealed it unto one of any other nation than the Arabs,

وَلَوْ نَزَّلْنٰهُ عَلٰي بَعْضِ الْاَعْجَمِيْنَ ﴿١٩٨﴾

199. And he had read it unto them, they would not have believed in it.

فَقَرَاَهٗ عَلَيْهِمْ مَّا كَانُوْا بِهٖ مُؤْمِنِيْنَ ﴿١٩٩﴾

200. Thus do We make it traverse the hearts of the guilty.

كَذٰلِكَ سَلَكْنٰهُ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ﴿٢٠٠﴾

201. They will not believe in it till they behold the painful doom,

لَا يُؤْمِنُوْنَ بِهٖ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿٢٠١﴾

202. So that it will come upon them suddenly, when they perceive not.

فَيَاْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٢٠٢﴾

203. Then they will say: Are we to be reprieved?

فَيَقُوْلُوْا هَلْ نَحْنُ مُنْظَرُوْنَ ﴿٢٠٣﴾

204. Would they (now) hasten on Our doom?

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿٢٠٤﴾

205. Hast thou then seen, if We content them for (long) years,

اَفَرَءَيْتَ اِنْ مَّتَّعْنٰهُمْ سِنِيْنَ ﴿٢٠٥﴾

206. And then cometh that which they were promised,

ثُمَّ جَاۗءَهُمْ مَّا كَانُوْا يُوْعَدُوْنَ ﴿٢٠٦﴾

207. (How) that wherewith they were contented naught availeth them?

مَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يُمَتَّعُوْنَ ﴿٢٠٧﴾

[1]The Jews knew, from their Scripture, that a Prophet had been promised to the Arabs.

208. And We destroyed no township but it had its warners

209. For reminder, for We never were oppressors.

210. The devils did not bring it down.

211. It is not meet for them, nor is it in their power,

212. Lo! verily they are banished from the hearing.

213. Therefor invoke not with Allah another god lest thou be one of the doomed.

214. And warn thy tribe of near kindred,

215. And lower thy wing (in kindness) unto those believers who follow thee.

216. And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do.

217. And put thy trust in the Mighty, the Merciful,

218. Who seeth thee when thou standest up (to pray)

219. And (seeth)thine abasement among those who fall prostrate (in worship).

220. Lo! He, only He, is the Hearer, the Knower.

221. Shall I inform you upon whom the devils descend?

222. They descend on every sinful, false one.

223. They listen eagerly, but most of them are liars.

224. As for poets, the erring follow them.

225. Hast thou not seen how they stray in every valley,

226. And how they say that which they do not?

227. Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned!

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾

وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾ وَمَا يَنۢبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

الَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِي السَّٰجِدِينَ ﴿٢١٩﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ﴿٢٢٣﴾

وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوُۥنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ وَذَكَرُوا اللَّهَ

كَثِيرًا وَانتَصَرُوا مِن بَعْدِ مَا ظُلِمُوا ۗ وَسَيَعْلَمُ

الَّذِينَ ظَلَمُوٓا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

SURAH XXVII

The Ant

An-Naml, "The Ant," takes its name from the ant mentioned in v. 18. Some commentators, objecting to the miraculous, seek to explain the ants, in the story of Solomon, as an old Arab tribe, the birds as cavalry, Hudhud (the hoopoe) as a man's name, and the Jinn as foreign troops. It belongs to the middle group of Meccan Surahs.

THE ANT

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ṭā. Sīn.[1] These are revelations of the Qur'ān and a Scripture that maketh plain;

2. A guidance and good tidings for believers

3. Who establish worship and pay the poor-due and are sure of the Hereafter.

4. Lo! as for those who believe not in the Hereafter, We have made their works fair-seeming unto them so that they are all astray.

5. Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.

6. Lo! as for thee (Muhammad), thou verily receivest the Qur'ān from the presence of One Wise, Aware.

7. (Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that ye may warm yourselves.

8. But when he reached it, he was called, saying: Blessed is whosoever is in the fire and whosoever is round about it! And glorified be Allah, the Lord of the Worlds!

9. O Moses! Lo! it is I, Allah, the Mighty, the Wise:

10. And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong: (but it was said unto him): O Moses! Fear not! Lo! the emissaries fear not in My presence,

11. Save him who hath done wrong and afterward hath changed evil for good.[2] And lo! I am Forgiving, Merciful.

[1]See Sur. II, v. 1, footnote.

[2]Moses had been guilty of a crime in Egypt.

سُورَةُ النَّمْلِ مَكِّيَّةٌ ٩٣ (٢٧) آيَاتُهَا ٧ رُكُوعَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طٰسٓ ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ١

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ٢

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ ٣

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ٤

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ٥

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ٦

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا ۖ سَآتِيكُم مِّنْهَا بِخَبَرٍ أَوْ آتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ٧

فَلَمَّا جَاءَهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا ۚ وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ٨

يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ٩

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ١٠

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ١١

12. And put thy hand into the bosom of thy robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people. Lo! they were ever evil-living folk.

13. But when Our tokens came unto them, plain to see, they said: This is mere magic.

14. And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers!

15. And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!

16. And Solomon was David's heir. And he said: O mankind! Lo! we have been taught the language of birds, and have been given (abundance) of all things. This surely is evident favour.

17. And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;

18. Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.

19. And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ
سُوٓءٍ ۖ فِي تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ ۚ إِنَّهُمْ
كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿١٢﴾
فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا۟ هَٰذَا سِحْرٌ
مُّبِينٌ ﴿١٣﴾
وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ
فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٤﴾
وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ
لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ
ٱلْمُؤْمِنِينَ ﴿١٥﴾
وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا
مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ
ٱلْفَضْلُ ٱلْمُبِينُ ﴿١٦﴾
وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَ
ٱلطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾
حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ ۙ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا
ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ ۖ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ
وَجُنُودُهُۥ ۙ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾
فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ
أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ
وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ
فِى عِبَادِكَ ٱلصَّٰلِحِينَ ﴿١٩﴾

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَآ أَرَى الْهُدْهُدَ أَمْ
كَانَ مِنَ الْغَآئِبِينَ ﴿٢٠﴾

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَاْذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّي
بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَ
جِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾

إِنِّي وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ
شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ
ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ
عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِي يُخْرِجُ ٱلْخَبْءَ فِي ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾

السجدة ٨ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ﴿٢٦﴾

قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾

ٱذْهَب بِّكِتَٰبِي هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ
فَٱنظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّيٓ أُلْقِيَ إِلَيَّ كِتَٰبٌ كَرِيمٌ ﴿٢٩﴾

إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣٠﴾

ع ٢ ١٢ أَلَّا تَعْلُوا۟ عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِي فِيٓ أَمْرِي مَا كُنتُ
قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ﴿٣٢﴾

20. And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?

21. I verily will punish him with hard punishment or I verily will slay him, or he verily shall ring me a plain excuse.

22. But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings.

23. Lo! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne.

24. I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fair-seeming unto them, and debarreth them from the way (of Truth), so that they go not aright:

25. So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,

26. Allah; there is no God save Him, the Lord of the tremendous Throne.

27. (Solomon) said: We shall see whether thou speakest truth or whether thou art of the liars.

28. Go with this my letter and throw it down unto them; then turn away and see what (answer) they return.

29. (The Queen of Sheba) said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble letter.

30. Lo! it is from Solomon, and lo! it is: in the name of Allah the Beneficent, the Merciful;

31. Exalt not yourselves against me, but come unto me as those who surrender.

32. She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.

قَالُوا نَحْنُ أُولُوا قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ ۙ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ﴿٣٣﴾

33. They said: we are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ﴿٣٤﴾

34. She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

35. But lo! I am going to send a present unto them, and to see with what (answer) the messengers return.

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ ۚ بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

36. So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift.

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

37. Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased.

قَالَ يَا أَيُّهَا الْمَلَؤُا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَن يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

38. He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

39. A stalwart of the Jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.

قَالَ الَّذِي عِندَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ قَالَ هَٰذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤٠﴾

40. One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence, (Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul: and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful.

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾

41. He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.

42. So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon) said): We were given the knowledge before her and we had surrendered (to Allah).

فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُۥ هُوَ ۚ وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

43. And (all) that she was wont to worship instead of Allah hindred her, for she came of disbelieving folk.

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾

44. It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.

قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾ ع ٣ ١٨

45. And We verily sent unto Thamud their brother Salih, saying: Worship Allah. And lo! they (then) became two parties quarrelling.

وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾

46. He said: O my people! Why will ye hasten on the evil rather than the good? Why will ye not ask pardon of Allah, that ye may receive mercy?

قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ ۖ لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

47. They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested.

قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

48. And there were in the city nine persons who made mischief in the land and reformed not.

وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

49. They said: Swear one to another by Allah that we verily will attack him and his household by night, and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truthtellers.

قَالُوا۟ تَقَٰسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ ﴿٤٩﴾

50. So they plotted a plot: and We plotted a plot, while they perceived not.

وَمَكَرُوا۟ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

51. Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.

فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَٰلِكَ
لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

52. See, yonder are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a portent for a people who have knowledge.

وَأَنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

53. And We saved those who believed and used to ward off (evil).

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنتُمْ
تُبْصِرُونَ ﴿٥٤﴾

54. And Lot! when he said unto his folk: will ye commit abomination knowingly?

أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۚ
بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

55. Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوا آلَ
لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾

56. But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean!

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ
الْغَابِرِينَ ﴿٥٧﴾

57. Then We saved him and his household save his wife; We destined her to be of those who stayed behind.

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٥٨﴾ ع ١٩

58. And We rained a rain upon them. Dreadful is the rain of those who have been warned.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ
آللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

59. Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)?

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ١٦ ع
السَّمَاءِ مَاءً ۚ فَأَنۢبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ ۚ مَّا
كَانَ لَكُمْ أَن تُنۢبِتُوا شَجَرَهَا ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ بَلْ
هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

60. Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)!

أَمَّن جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا
وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ
حَاجِزًا ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا
يَعْلَمُونَ ﴿٦١﴾

61. Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any God beside Allah? Nay, but most of them know not!

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ قَلِيلًا
مَّا تَذَكَّرُونَ ﴿٦٢﴾

62. Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any God beside Allah? Little do they reflect!

أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَن يُرْسِلُ
الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ
تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

63. Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any God beside Allah? High exalted be Allah from all that they ascribe as partner (unto Him)!

أَمَّن يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَن يَرْزُقُكُم مِّنَ
السَّمَاءِ وَالْأَرْضِ ۗ أَإِلَٰهٌ مَّعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ
إِن كُنتُمْ صَادِقِينَ ﴿٦٤﴾

64. Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any God beside Allah? Say: Bring your proof, if ye are truthful!

قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ
إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

65. Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again).

بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ ۖ بَلْ هُمْ فِي شَكٍّ
مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾

66. Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَإِنَّا
لَمُخْرَجُونَ ﴿٦٧﴾

67. Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)?

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ ۖ إِنْ
هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

68. We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الْمُجْرِمِينَ ﴿٦٩﴾

69. Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty!

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

70. And grieve thou not for them, nor be in distress because of what they plot (agianst thee)

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾

71. And they say: When (will) this promise (be fulfilled), if ye are truthful?

قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

72. Say: It may be that a part of that which ye would hasten on is close behind you.

73. Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.

74. Lo! thy Lord knoweth surely all that their bosoms hide, and all that they proclaim.

75. And there is nothing hidden in the heaven or the earth but it is in a clear Record.

76. Lo! this Qur'ān narrateth unto the Children of Israel most of that concerning which they differ.

77. And lo! it is a guidance and a mercy for believers.

78. Lo! thy Lord will judge between them of His wisdom, and He is the Mighty, the Wise.

79. Therefore (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.

80. Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee;

81. Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.

82. And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations.

83. And (remind them of) the Day when We shall gather out of every nation a host of those who denied Our revelations, and they will be set in array;

84. Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge, or what was it that ye did?

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ
لَا يَشْكُرُونَ ﴿٧٣﴾
وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾
وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٧٥﴾
إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ
الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٦﴾
وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧٧﴾
إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ
الْعَلِيمُ ﴿٧٨﴾
فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾
إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا
وَلَّوْا مُدْبِرِينَ ﴿٨٠﴾
وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ إِنْ تُسْمِعُ
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾
وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً
مِنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا
لَا يُوقِنُونَ ﴿٨٢﴾
وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ
بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾
حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا
بِهَا عِلْمًا أَمَّاذَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾

85. And the Word will be fulfilled concerning them because they have done wrong, and they will not speak.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾

86. Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving? Lo! therein verily are portents for a people who believe.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

87. And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah willeth. And all come unto Him, humbled.

وَيَوْمَ يُنفَخُ فِي الصُّورِ فَفَزِعَ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

88. And thou seest the hills thou deemest solid flying with the flight of clouds; the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

89. Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day.

مَن جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ۖ وَهُم مِّن فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾

90. And whoso bringeth an ill deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?

وَمَن جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

91. (Say): I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him),

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

92. And to recite the Qur'ān. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray—(unto him) say: Lo! I am only a warner.

وَأَنْ أَتْلُوَ الْقُرْآنَ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

93. And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾ ع ٧ ٣

SURAH XXVIII

The Story

Al-Qasas, "The Story," takes its name from a word in v. 25. The name is moreover justified by the nature of the Surah, which consists mostly of the story of Moses, his early struggles and ultimate triumph, revealed at a time when the Prophet's case seemed desperate. It is one of the last Meccan Surahs. Some Arabic writers even say that it was revealed during the Hijrah, while others are of opinion that v. 85 only was revealed during the flight.

A late Meccan Surah, except v. 85 revealed during the Prophet's flight from Mecca to Al-Madinah, and vv. 52-55 revealed at Al-Madinah.[1]

[1] *Tafsir al-Jalaleyn.*

THE STORY

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ta. Sin. Mim.[1]

2. These are revelations of the Scripture that maketh plain.

3. We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.

4. Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.

5. And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors.

6. And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.

7. And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.

8. And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo! Pharaoh and Haman and their hosts were ever sinning.

9. And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.

[1]See Sur. II, v. 1, footnote.

اٰيَاتُهَا ٨٨ (٢٨) سُوْرَةُ الْقَصَصِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٩

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰسٓمّٓ ١

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ٢

نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ بِالْحَقِّ
لِقَوْمٍ يُّؤْمِنُوْنَ ٣

اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ اَهْلَهَا شِيَعًا
يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَ
يَسْتَحْيٖ نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ٤

وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِى الْاَرْضِ
وَنَجْعَلَهُمْ اَئِمَّةً وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ۙ ٥

وَنُمَكِّنَ لَهُمْ فِى الْاَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَامٰنَ
وَجُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا يَحْذَرُوْنَ ٦

وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ فَاِذَا خِفْتِ
عَلَيْهِ فَاَلْقِيْهِ فِى الْيَمِّ وَلَا تَخَافِىْ وَلَا تَحْزَنِىْ ۚ اِنَّا
رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ٧

فَالْتَقَطَهٗٓ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّحَزَنًا ؕ اِنَّ
فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا كَانُوْا خٰطِئِيْنَ ٨

وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّىْ وَلَكَ ؕ لَا
تَقْتُلُوْهُ ۖ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا وَّهُمْ
لَا يَشْعُرُوْنَ ٩

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا إِن كَادَتْ لَتُبْدِي بِهِ
لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾

10. And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَن جُنُبٍ وَهُمْ
لَا يَشْعُرُونَ ﴿١١﴾

11. And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ
عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾

12. And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾ ع

13. So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَ
كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

14. And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ
فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِ وَهَٰذَا مِنْ
عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِن شِيعَتِهِ عَلَى الَّذِي مِنْ
عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ
عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

15. And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۖ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

16. He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا
لِّلْمُجْرِمِينَ ﴿١٧﴾

17. He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي
اسْتَنصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۖ قَالَ لَهُ مُوسَىٰ
إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾

18. And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead.

فَلَمَّآ اَنْ اَرَادَ اَنْ يَّبْطِشَ بِالَّذِيْ هُوَ عَدُوٌّ لَّهُمَا ۙ
قَالَ يٰمُوْسٰٓى اَتُرِيْدُ اَنْ تَقْتُلَنِيْ كَمَا قَتَلْتَ
نَفْسًۢا بِالْاَمْسِ ۖ اِنْ تُرِيْدُ اِلَّآ اَنْ تَكُوْنَ جَبَّارًا
فِي الْاَرْضِ وَمَا تُرِيْدُ اَنْ تَكُوْنَ مِنَ
الْمُصْلِحِيْنَ ﴿١٩﴾

19. And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! wouldst thou kill me as thou didst kill a person yesterday? Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.

وَجَآءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِيْنَةِ يَسْعٰى ۖ قَالَ
يٰمُوْسٰٓى اِنَّ الْمَلَاَ يَاْتَمِرُوْنَ بِكَ لِيَقْتُلُوْكَ فَاخْرُجْ
اِنِّيْ لَكَ مِنَ النّٰصِحِيْنَ ﴿٢٠﴾

20. And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.

فَخَرَجَ مِنْهَا خَآئِفًا يَّتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِيْ مِنَ
الْقَوْمِ الظّٰلِمِيْنَ ﴿٢١﴾ ع ٤

21. So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّيْٓ اَنْ
يَّهْدِيَنِيْ سَوَآءَ السَّبِيْلِ ﴿٢٢﴾

22. And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ اُمَّةً مِّنَ النَّاسِ
يَسْقُوْنَ ۖ وَوَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِ ۚ
قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ الرِّعَآءُ ۖ
وَاَبُوْنَا شَيْخٌ كَبِيْرٌ ﴿٢٣﴾

23. And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man.

فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ فَقَالَ رَبِّ اِنِّيْ لِمَآ
اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ﴿٢٤﴾

24. So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good thou sendest down for me.

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ ۖ قَالَتْ اِنَّ
اَبِيْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا
جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ لَا تَخَفْ ۖ نَجَوْتَ
مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢٥﴾

25. Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.

26. One of the two women said: O my father! Hire him! For the best (man) that thou canst hire is the strong, the trustworthy.

قَالَتْ إِحْدٰىهُمَا يٰٓأَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ
اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

27. He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.

قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ
عَلٰٓى أَنْ تَأْجُرَنِي ثَمٰنِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا
فَمِنْ عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ
إِنْ شَآءَ اللَّهُ مِنَ الصّٰلِحِينَ ﴿٢٧﴾

28. He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.

قَالَ ذٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا
ع ٣ ٦ عُدْوَانَ عَلَيَّ ۖ وَاللَّهُ عَلٰى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

29. Then, when Moses had fulfilled the term, and was travelling with his household, he saw in the distance a fire and said unto his household: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.

فَلَمَّا قَضٰى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ
الطُّورِ نَارًا ۖ قَالَ لِأَهْلِهِ امْكُثُوٓا إِنِّيٓ ءَانَسْتُ نَارًا لَّعَلِّيٓ
ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ
تَصْطَلُونَ ﴿٢٩﴾

30. And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;

فَلَمَّآ أَتٰىهَا نُودِيَ مِن شَاطِئِ الْوَادِ الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ أَن يٰمُوسَىٰٓ إِنِّيٓ أَنَا
اللَّهُ رَبُّ الْعٰلَمِينَ ﴿٣٠﴾

31. Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.

وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ
وَلّٰى مُدْبِرًا وَلَمْ يُعَقِّبْ ۖ يٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ
إِنَّكَ مِنَ الْءَامِنِينَ ﴿٣١﴾

32. Thrust thy hand into the bosom of thy robe, it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs: Lo! they are evil-living folk.

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ
وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذٰنِكَ
بُرْهَانَانِ مِن رَّبِّكَ إِلٰى فِرْعَوْنَ وَمَلَإِيْهِ ۚ إِنَّهُمْ كَانُوا
قَوْمًا فٰسِقِينَ ﴿٣٢﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

33. He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾

34. My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾

35. He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

36. But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾

37. And Moses said: My Lord is best aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَٰهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

38. And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars.

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

39. And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

40. Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنْصَرُونَ ﴿٤١﴾

41. And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped.

وَاَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَيَوْمَ الْقِيٰمَةِ هُمْ
مِّنَ الْمَقْبُوْحِيْنَ ﴿٤٢﴾ ع ٧

42. And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَآ اَهْلَكْنَا
الْقُرُوْنَ الْاُوْلٰى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَّرَحْمَةً
لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٤٣﴾

43. And We verily gave the Scripture unto Moses after We had destroyed the generations of old; clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى
الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ ﴿٤٤﴾

44. And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present;

وَلٰكِنَّآ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا
كُنْتَ ثَاوِيًا فِيْٓ اَهْلِ مَدْيَنَ تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ
وَلٰكِنَّا كُنَّا مُرْسِلِيْنَ ﴿٤٥﴾

45. But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).

وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَلٰكِنْ رَّحْمَةً مِّنْ
رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٤٦﴾

46. And thou wast not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayest warn a folk unto whom no warner came before thee, that haply they may give heed.

وَلَوْلَآ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌ ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ
فَيَقُوْلُوْا رَبَّنَا لَوْلَآ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ
وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٤٧﴾

47. Otherwise, if disaster should afflict them because of that which their own hands have sent before (them), they might say: Our Lord! Why sentest Thou no messenger unto us, that we might have followed Thy revelations and been of the believers?

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْلَآ اُوْتِيَ
مِثْلَ مَآ اُوْتِيَ مُوْسٰى ۭ اَوَلَمْ يَكْفُرُوْا بِمَآ اُوْتِيَ مُوْسٰى
مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ تَظٰهَرَا ۡ وَقَالُوْٓا اِنَّا بِكُلٍّ
كٰفِرُوْنَ ﴿٤٨﴾

48. But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics[1] that support each other; and they say: Lo! in both we are disbelievers.

قُلْ فَاْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى مِنْهُمَآ
اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٩﴾

49. Say (unto them, O Muhammad): Then bring a Scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it, if ye are truthful.

[1] *i.e.* the Scripture of Moses and the Qur'an

50. And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah? Lo! Allah guideth not wrongdoing folk.

51. And now verily We have caused the Word to reach them, that haply they may give heed.

52. Those unto whom We gave the Scripture before it, they believe in it.

53. And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him).

54. These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them.

55. And when they hear vanity, they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.

56. Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is best aware of those who walk aright.

57. And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary,[1] whereunto the produce of all things is brought (in trade), a provision from Our presence? But most of them know not.

58. And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.

59. And never did thy Lord destroy the townships, till He had raised up in their mother (-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.

[1]The sacred territory of Mecca.

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ
وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾
وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾
الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ ﴿٥٢﴾
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا
إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾
أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾
وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا
وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾
إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن
يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾
وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ
أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ
شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾
وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ
مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَ
كُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾
وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا
رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا
وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

60. And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense?

61. Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned?

62. On the Day when He will call unto them and say: Where are My partners whom ye imagined?

63. Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped.

64. And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided!

65. And on the Day when He will call unto them and say: What answer gave ye to the messengers?

66. On that Day (all) tidings will be dimmed for them, nor will they ask one of another.

67. But as for him who shall repent and believe and do right, he haply may be one of the successful.

68. Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice. Glorified be Allah and exalted above all that they associate (with Him)!

69. And thy Lord knoweth what their breasts conceal, and what they publish.

70. And He is Allah; there is no God save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back.

وَمَآ أُوتِيتُم مِّن شَيْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَ
زِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾
أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ
مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾
وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ
كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾
قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ
أَغْوَيْنَآ ۚ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا
كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ﴿٦٣﴾
وَقِيلَ ٱدْعُوا۟ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ
يَسْتَجِيبُوا۟ لَهُمْ وَرَأَوُا۟ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا۟
يَهْتَدُونَ ﴿٦٤﴾
وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ﴿٦٥﴾
فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا
يَتَسَآءَلُونَ ﴿٦٦﴾
فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن
يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾
وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ
سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾
وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾
وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَ
ٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

71. Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you light? Will ye not then hear?

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾

72. Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a God beside Allah who could bring you night wherein ye rest? Will ye not then see?

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾

73. Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

74. And on the Day when He shall call unto them and say: Where are My partners whom ye pretended?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾

75. And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them.

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾

76. Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;

إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ﴿٧٦﴾

77. But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters,

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ﴿٧٧﴾

78. He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generation before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ
ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ
مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ
ٱلْمُجْرِمُونَ ﴿٧٨﴾

79. Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that unto us had been given the like of what hath been given unto Korah! Lo! he is lord of rare good fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ
ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ ۙ
إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾

80. But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doth right is better, and only the steadfast will obtain it.

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ
ءَامَنَ وَعَمِلَ صَٰلِحًا ۖ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ﴿٨٠﴾

81. So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves.

فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ
يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ﴿٨١﴾

82. And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will). If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper.

وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ
ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۚ
لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ
ٱلْكَٰفِرُونَ ﴿٨٢﴾ ع ٩

83. As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).

تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill deed, those who do ill deeds will be requited only what they did.

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ
فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ﴿٨٤﴾

85. Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again.[1] Say: My Lord is best aware of him who bringeth guidance and him who is in error manifest.

إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ
قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى
ضَلَٰلٍ مُّبِينٍ ﴿٨٥﴾

[1]A tradition says that this verse was revealed during the Prophet's flight from Mecca to Al-Madinah.

وَمَا كُنْتَ تَرْجُوٓا اَنْ يُّلْقٰٓى اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً
مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ ﴿٨٦﴾

86. Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers.

وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ اِلَيْكَ
وَادْعُ اِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿٨٧﴾ ع

87. And let them not divert thee from the revelations of Allah after they have been sent down unto thee; but call (mankind) unto thy Lord, and be not of those who ascribe partners (unto Him).

وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَآ اِلٰهَ اِلَّا هُوَ ۭ كُلُّ شَيْءٍ
هَالِكٌ اِلَّا وَجْهَهٗ ۭ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٨﴾ ع

88. And cry not unto any other god along with Allah. There is no God save him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.

وقف لازم ع ١٢ الثالث

SURAH XXIX

The Spider

Al-'Ankabut, "The Spider," takes its name from v. 41 where false beliefs are likened to the spider's web for frailty. Most of this Surah belongs to the middle or last Meccan period. Some authorities consider vv. 7 and 8, others the whole latter portion of the Surah,[1] to have been revealed at Al-Madinah. It gives comfort to the Muslims in a time of persecution.

A late Meccan Surah.

[1] *An-Nasikh wal-Mansukh* by Ibn Salamah.

THE SPIDER

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Mīm.[1]

2. Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?

3. Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.

4. Or do those who do ill-deeds imagine that they can outstrip Us? Evil (for them) is that which they decide.

5. Whoso looketh forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower.

6. And Whosoever striveth, striveth only for himself, for lo! Allah is altogether Independent of (His) creatures.

7. And as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best for that they did.

8. We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.

9. And as for those who believe and do good works, We verily shall make them enter in among the righteous.

[1]See Sur. II, v. 1, footnote.

آيَاتُهَا ٦٩ (٢٩) سُورَةُ الْعَنكَبُوتِ مَكِّيَّةٌ رُكُوعَاتُهَا ٧

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾

أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا أَن يَقُولُوٓا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَٰذِبِينَ ﴿٣﴾

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ﴿٤﴾

مَن كَانَ يَرْجُوا لِقَآءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَءَاتٍ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٥﴾

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ اللَّهَ لَغَنِىٌّ عَنِ الْعَٰلَمِينَ ﴿٦﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِى كَانُوا يَعْمَلُونَ ﴿٧﴾

وَوَصَّيْنَا الْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ لَنُدْخِلَنَّهُمْ فِى الصَّٰلِحِينَ ﴿٩﴾

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَآ اُوْذِيَ فِي اللّٰهِ
جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ ۭ وَلَىِٕنْ جَاۗءَ نَصْرٌ
مِّنْ رَّبِّكَ لَيَقُوْلُنَّ اِنَّا كُنَّا مَعَكُمْ ۭ اَوَلَيْسَ اللّٰهُ بِاَعْلَمَ
بِمَا فِيْ صُدُوْرِ الْعٰلَمِيْنَ ۝۱۰

10. Of mankind is he who saith: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while). Is not Allah best aware of what is in the bosoms of (His) creatures?

وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ ۝۱۱

11. Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا
وَلْنَحْمِلْ خَطٰيٰكُمْ وَمَا هُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ
مِّنْ شَيْءٍ ۭ اِنَّهُمْ لَكٰذِبُوْنَ ۝۱۲

12. Those who disbelieve say unto those who believe: Follow our way (of religion) and we verily will bear your sins (for you). They cannot bear aught of their sins. Lo! they verily are liars.

وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ۡ وَلَيُسْـَٔلُنَّ
يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ۝۱۳ ع ۱۳

13. But they verily will bear their own loads and other loads beside their own, and they verily will be questioned on the Day of Resurrection concerning that which they invented.

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ
سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ۭ فَاَخَذَهُمُ الطُّوْفَانُ وَ
هُمْ ظٰلِمُوْنَ ۝۱۴

14. And verily We sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrongdoers.

فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَجَعَلْنٰهَآ اٰيَةً لِّلْعٰلَمِيْنَ ۝۱۵

15. And We rescued him and those with him in the ship, and made of it a portent for the peoples.

وَاِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ ۭ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝۱۶

16. And Abraham! (Remember) when he said unto his folk: Serve Allah, and keep your duty unto Him; that is better for you if ye did but know.

اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا وَّتَخْلُقُوْنَ اِفْكًا ۭ
اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ
رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ وَاعْبُدُوْهُ وَاشْكُرُوْا
لَهٗ ۭ اِلَيْهِ تُرْجَعُوْنَ ۝۱۷

17. Ye serve instead of Allah only idols, and ye only invent a lie. Lo! those whom ye serve instead of Allah own no provision for you. So seek your provision from Allah, and serve Him, and give thanks unto Him, (for) unto Him ye will be brought back.

وَاِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ قَبْلِكُمْ ۭ وَمَا عَلَى
الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝۱۸

18. But if ye deny, then nations have denied before you. The messenger is only to convey (the Message) plainly.

19. See they not how Allah produceth creation, then reproduceth it? Lo! for Allah that is easy.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

20. Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the late growth. Lo! Allah is Able to do all things.

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. He punisheth whom He will and showeth mercy unto whom He will, and unto Him ye will be turned.

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

22. Ye cannot escape (from Him) in the earth or in the sky, and beside Allah there is for you no friend nor helper.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ ع ٢ ١٤

23. Those who disbelieve in the revelations of Allah and in (their) meeting with Him, such have no hope of My mercy. For such there is a painful doom.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

24. But the answer of his (Abraham's) folk was only that they said: "Kill him" or "Burn him" Then Allah saved him from the fire. Lo! herein verily are portents for folk who believe.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

25. He said: Ye have chosen idols instead of Allah. The love between you is only in the life of the world. Then on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers.

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٢٥﴾

26. And Lot believed in Him, and said: Lo! I am a fugitive unto my Lord. Lo! He, only He, is the Mighty, the Wise.

فَآمَنَ لَهُ لُوطٌ ۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ ركوع

27. And We bestowed on him Isaac and Jacob, and We established the Prophethood and the Scripture among his seed, and We gave him his reward in the world, and lo! in the Hereafter he verily is among the righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

28. And Lot! (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾

29. For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truth-teller!

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾

30. He said: My Lord! Give me victory over folk who work corruption.

ع ١٥ قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾

31. And when Our messengers brought Abraham the good news, they said:[1] Lo! we are about to destroy the people of that township, for its people are wrongdoers.

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾

32. He said: Lo! Lot is there. They said: We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind.

قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾

33. And when Our messengers came unto Lot, he was troubled upon their account, for he could not protect them; but they said: Fear not, nor grieve! Lo! we are to deliver thee and thy household, (all) save thy wife, who is of those who stay behind.

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٣﴾

34. Lo! we are about to bring down upon folk of this township a fury from the sky because they are evil-livers.

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ﴿٣٤﴾

35. And verily of that We have left a clear sign for people who have sense.

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

36. And unto Midian We sent Shu'eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief in the earth.

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ وَٱرْجُوا۟ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

[1]That he was to have a son.

37. But they denied him, and the dreadful earthquake took them, and morning found them prostrate in their dwelling-place!

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جٰثِمِينَ ﴿٣٧﴾

38. And (the tribes of) 'Aad and Thamud! (Their fate) is manifest unto you from their (ruined and deserted) dwellings. Satan made their deeds seem fair unto them and so debarred them from the Way, though they were keen observers.

وَعَادًا وَثَمُودَا۟ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا۟ مُسْتَبْصِرِينَ ﴿٣٨﴾

39. And Korah, Pharaoh and Haman! Moses came unto them with clear proofs (of Allah's sovereignty), but they were boastful in the land. And they were not winners (in the race).

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ﴿٣٩﴾

40. So We took each one in his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the (Awful), Cry, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. It was not for Allah to wrong them, but they wronged themselves.

فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ ۚ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ ۚ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾

41. The likeness of those who choose other patrons than Allah is as the likeness of the spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house, if they but knew.

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ۖ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۘ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٤١﴾

42. Lo! Allah knoweth what thing they invoke instead of Him. He is the Mighty, the Wise.

إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٤٢﴾

43. As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise.

وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾

44. Allah created the heavens and the earth with truth. Lo! therein is indeed a portent for believers.

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

45. Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

46. And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender.

وَلَا تُجَادِلُوٓا۟ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ ۖ وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ﴿٤٦﴾

47. In like manner We have revealed unto thee the Scripture, and those unto whom We gave the Scripture aforetime will believe therein; and of these (also)[1] there are some who believe therein. And none deny Our revelations save the disbelievers.

وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ﴿٤٧﴾

48. And thou (O Muhammad) wast not a reader of any Scripture before it, nor didst thou write it with thy right hand, for then might those have doubted who follow falsehood.

وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ﴿٤٨﴾

49. But it is clear revelations in the hearts of those who have been given knowledge, and none deny our revelations save wrongdoers.

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ﴿٤٩﴾

50. And they say: Why are not portents sent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner.

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّمَا ٱلْـَٔايَٰتُ عِندَ ٱللَّهِ ۖ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy, and a reminder for folk who believe.

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

52. Say (unto them, O Muhammad): Allah sufficeth for witness between me and you. He knoweth whatsoever is in the heavens and the earth. And those who believe in vanity and disbelieve in Allah, they it is who are the losers.

قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٥٢﴾

53. They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not.

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ ۚ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾

54. They bid thee hasten on the doom, when lo! Hell verily will encompass the disbelievers.

يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۖ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٥٤﴾

[1] *i.e.* the people of Mecca.

55. On the Day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what ye used to do!

يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ
اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۵۵﴾

56. O my bondmen who believe! Lo! My earth is spacious. Therefor serve Me only.

يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ
فَاعْبُدُوْنِ ﴿۵۶﴾

57. Every soul will taste of death. Then unto Us ye will be returned.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿۵۷﴾

58. Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers,

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ
الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَا ؕ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۵۸﴾

59. Who persevere, and put their trust in their Lord!

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۵۹﴾

60. And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower.

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَ
اِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۶۰﴾

61. And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: Allah. How then are they turned away?

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿۶۱﴾

62. Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will). Lo! Allah is Aware of all things.

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ
لَهٗ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۶۲﴾

63. And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death? they verily would say: Allah. Say: Praise be to Allah! But most of them have no sense.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ
الْاَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ
لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿۶۳﴾ ع ۶

64. This life of the world is but a pastime and a game. Lo! the home of the Hereafter —that is Life, if they but knew.

وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ؕ وَاِنَّ الدَّارَ
الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۶۴﴾

65. And when they mount upon the ships they pray to Allah, making their faith pure for Him only, but when He bringeth them safe to land, behold! they ascribe partners (unto Him).

فَاِذَا رَكِبُوْا فِي الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ
فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ اِذَا هُمْ يُشْرِكُوْنَ ﴿۶۵﴾

66. That they may disbelieve in that which We have given them, and that they may take their ease. But they will come to know.

لِيَكْفُرُوا بِمَآ اٰتَيْنٰهُمْ ۚ وَلِيَتَمَتَّعُوْا ۟ فَسَوْفَ يَعْلَمُوْنَ ﴿٦٦﴾

67. Have they not seen that We have appointed a sanctuary immune (from violence),[1] while mankind are ravaged all around them? Do they then believe in falsehood and disbelieve in the bounty of Allah?

اَوَلَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۭ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ﴿٦٧﴾

68. Who doth greater wrong than he who inventeth a lie concerning Allah, or denieth the truth when it cometh unto him? Is not there a home in hell for disbelievers?

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاۗءَهٗ ۭ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿٦٨﴾

69. As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۭ وَاِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ ﴿٦٩﴾ ع ٧

[1]The territory of Mecca.

SURAH XXX

The Romans

Ar-Rum, "The Romans," takes its name from a word in the first verse.

The armies of the Eastern Roman Empire had been defeated by the Persians in all the territories near Arabia. In the year A.D. 613 Jerusalem and Damascus fell, and in the following year Egypt. A Persian army invaded Anatolia and was threatening Constantinople itself in the year A.D. 615 or 616 (the sixth or seventh year before the Hijrah) when, according to the best authorities, this Surah was revealed at Mecca. The pagan Arabs triumphed in the news of Persian victories over the Prophet and his little band of followers, because the Christian Romans were believers in the One God, whereas the Persians were not. They argued that the power of Allah could not be supreme and absolute, as the Prophet kept proclaiming it to be, since the forces of a pagan empire had been able to defeat His worshippers.

The Prophet's answer was provided for him in this grand assertion of Theocracy, which shows the folly of all those who think of Allah as a partisan. It opens with two prophecies: that the Romans would be victorious over the Persians, and that the little persecuted company of Muslims in Arabia would have reason to rejoice, "within ten years."[1] In fact, in A.D. 624 the Roman armies entered purely Persian territory, and in the same year a little army of Muslims, led by the Prophet, overthrew the flower of Arab chivalry upon the field of Badr.

But the prophecies are only the prelude to a proclamation of God's universal kingdom, which is shown to be an actual Sovereignty. The laws of nature are expounded as the laws of Allah in the physical sphere, and in the moral and political spheres mankind is informed that there are similar laws of life and death, of good and evil, action and inaction, and their consequences—laws which no one can escape by wisdom or by cunning. His mercy, like His law, surrounds all things, and the standard of His judgment is the same for all. He is not remote or indifferent, partial or capricious. Those who do good earn His favour, and those who do ill earn His wrath, no matter what may be their creed or race; and no one, by the lip profession of a creed, is able to escape His law of consequences.

It belongs to the middle group of Meccan Surahs.

[1]The word in the Arabic (*bida'*) implies a space of not less than three, and not more than nine, years.

THE ROMANS

Revealed at Mecca

In the name of Allah, the Merciful, the Beneficent.

1. Alif. Lām. Mīm.[1]

2. The Romans have been defeated

3. In the nearer land, and they, after their defeat, will be victorious

4. Within ten years—Allah's is the command in the former case and in the latter—and in that day believers will rejoice

5. In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful:

6. It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.

7. They know only some appearance of the life of the world, and are heedless of the Hereafter.

8. Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.

9. Have they not travelled in the land and seen the nature of the consequence for those who were before them?[2] They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves.

أَيَاتُهَا ٦٠ (٣٠) سُورَةُ الرُّومِ مَكِّيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ﴿١﴾

غُلِبَتِ الرُّومُ ﴿٢﴾

فِي أَدْنَى الْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ﴿٣﴾

فِي بِضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾

بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا ۖ وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم ۗ مَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

[1] See Sur. II, v. 1, footnote.

[2] To those who journeyed out from Mecca, northward into Mesopotamia and Syria, or southward to the Yaman and Hadramaut, appeared the ruins of old civilizations which, tradition said, had been destroyed on account of their corruption and disobedience to the will of God.

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا
بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾ ع

10. Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

11. Allah produceth creation, then He reproduceth it, then unto Him ye will be returned.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

12. And in the Day when the Hour riseth the unrighteous will despair.

وَلَمْ يَكُن لَّهُم مِّن شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ
كَافِرِينَ ﴿١٣﴾

13. There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿١٤﴾

14. In the Day when the Hour cometh, in that Day they will be sundered.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ
يُحْبَرُونَ ﴿١٥﴾

15. As for those who believed and did good works, they will be made happy in a Garden.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ
فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾

16. But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

17. So glory be to Allah when ye enter the night and when ye enter the morning—

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ
تُظْهِرُونَ ﴿١٨﴾

18. Unto Him be praise in the heavens and the earth—and at the sun's decline and in the noonday!

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ
تُخْرَجُونَ ﴿١٩﴾ ع ٢

19. He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَا أَنتُم
بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾

20. And of His signs is this: He created you of dust, and behold you human beings, ranging widely!

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا
لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

21. And of His signs is this: He created for you mates from your selves that ye might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect.

22. And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿٢٢﴾

23. And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.

وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٢٣﴾

24. And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.

وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٢٤﴾

25. And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.

وَمِنْ اٰيٰتِهٖٓ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ۚ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَآ اَنْتُمْ تَخْرُجُوْنَ ﴿٢٥﴾

26. Unto Him belongeth whosoever is in the heavens and in the earth. All are obedient unto Him.

وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿٢٦﴾

27. He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and in the earth. He is the Mighty, the Wise.

وَهُوَ الَّذِيْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ۭ وَلَهُ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٧﴾ ع

28. He coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess,[1] partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ۭ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ شُرَكَآءَ فِيْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِيْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِيْفَتِكُمْ اَنْفُسَكُمْ ۭ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ﴿٢٨﴾

29. Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.

بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ۭ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٢٩﴾

[1] *i.e.* the slaves.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ
الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

30. So set thy purpose (O Muhammad) for religion as a man by nature upright—the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not—

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا
مِنَ الْمُشْرِكِينَ ﴿٣١﴾

31. Turning unto Him (only); and be careful of your duty unto Him, and establish worship, and be not those who ascribe partners (unto Him):

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ
حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

32. Of those who split up their religion and became schismatics, each sect exulting in its tenets.

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ
ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ
يُشْرِكُونَ ﴿٣٣﴾

33. And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

34. So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know.

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾

35. Or have We revealed unto them any warrant which speaketh of that which they associate with Him?

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِنْ تُصِبْهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

36. And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair!

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾

37. See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe.

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ
ذَٰلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

38. So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's countenance. And such are they who are successful.

وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَا فِي أَمْوَالِ النَّاسِ فَلَا
يَرْبُو عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ
وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

39. That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's countenance, hath increase manifold.

40. Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doth aught of that? Praised and exalted be He above what they associate (with Him)!

اَللّٰهُ الَّذِيْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ۭ هَلْ مِنْ شُرَكَاۗىِٕكُمْ مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَيْءٍ ۭ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝٤٠

41. Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِي النَّاسِ لِيُذِيْقَهُمْ بَعْضَ الَّذِيْ عَمِلُوْا لَعَلَّهُمْ يَرْجِعُوْنَ ۝٤١

42. Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters.

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُ ۭ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ ۝٤٢

43. So set thy purpose resolutely for the right religion, before the inevitable Day cometh from Allah. On that Day mankind will be sundered—

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ يَوْمَىِٕذٍ يَّصَّدَّعُوْنَ ۝٤٣

44. Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves—

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۚ وَمَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ يَمْهَدُوْنَ ۝٤٤

45. That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).

لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖ ۭ اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ ۝٤٥

46. And of his signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek His grace, and that haply ye may be thankful.

وَمِنْ اٰيٰتِهٖٓ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّلِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَلِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝٤٦

47. Verily We sent before thee (Muhammad) messengers to their own folk. They brought them clear proofs (of Allah's Sovereignty). Then We took vengeance upon those who were guilty (in regard to them). To help believers is incumbent upon Us.

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَاۗءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ۭ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ۝٤٧

48. Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice;

اَللّٰهُ الَّذِيْ يُرْسِلُ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَيَبْسُطُهٗ
فِي السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ
يَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَآ اَصَابَ بِهٖ مَنْ يَّشَآءُ مِنْ
عِبَادِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ ۚ ﴿٤٨﴾

49. Though before that, even before it was sent down upon them, they were in despair.

وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ عَلَيْهِمْ مِّنْ قَبْلِهٖ
لَمُبْلِسِيْنَ ﴿٤٩﴾

50. Look, therefor, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.

فَانْظُرْ اِلٰٓى اٰثٰرِ رَحْمَتِ اللّٰهِ كَيْفَ يُحْيِ الْاَرْضَ
بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْيِ الْمَوْتٰى ۚ وَهُوَ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ﴿٥٠﴾

51. And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.

وَلَئِنْ اَرْسَلْنَا رِيْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ
يَكْفُرُوْنَ ﴿٥١﴾

52. For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ ﴿٥٢﴾

53. Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).

وَمَآ اَنْتَ بِهٰدِ الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا
مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ﴿٥٣﴾ ع ٥ ١٣ ٨

54. Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضُعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ
ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضُعْفًا وَّ
شَيْبَةً ؕ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿٥٤﴾

55. And on the Day when the Hour riseth the guilty will vow that they did tarry but an hour—thus were they ever deceived!

وَيَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا
غَيْرَ سَاعَةٍ ؕ كَذٰلِكَ كَانُوْا يُؤْفَكُوْنَ ﴿٥٥﴾

56. But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ لَبِثْتُمْ
فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ ۖ فَهٰذَا يَوْمُ الْبَعْثِ
وَلٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٥٦﴾

قرء حفص بضم انضاد وفتحها فى الثلاثة لكن الضم مختاره ١٢

فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾

57. In that Day their excuses will not profit those who did injustice, nor will they be allowed to make amends.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾

58. Verily We have coined for mankind in the Qur'ān all kinds of similitudes; and indeed if thou camest unto them with a miracle, those who disbelieve would verily exclaim: Ye are but tricksters!

كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

59. Thus doth Allah seal the hearts of those who know not.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦٠﴾ ع ٦/٩

60. So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.

SURAH XXXI

Luqman

Luqman takes its name from v. 12 ff., which contains mention of the wisdom of Luqman, a sage whose memory the Arabs reverenced, but who is unknown to Jewish Scripture. He is said to have been an African slave and the fables associated with his name are so like those of Aesop that the usual identification seems justified. The Surah conveys assurance of success to the Muslims at a time of persecution.

It belongs to the middle or last group of Meccan Surah; except vv. 27 and 28 which were revealed at Al-Madinah.

LUQMĀN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Mīm.[1]

2. These are revelations of the wise Scripture,

3. A guidance and a mercy for the good,

4. Those who establish worship and pay the poor-due and have sure faith in the Hereafter.

5. Such have guidance from their Lord. Such are the successful.

6. And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom.

7. And when Our revelations are recited unto him he turneth away in his pride as if he heard them not, as if there were a deafness in his ears. So give him tidings of a painful doom.

8. Lo! those who believe and do good works, for them are gardens of delight,

9. Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.

10. He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.

[1]See Sur, II, v.1,footnote.

اٰيَاتُهَا ٣٤ (٣١) سُوْرَةُ لُقْمٰنَ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ①

تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ②

هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ③

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ④

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ⑤

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ۭ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ⑥

وَاِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْٓ اُذُنَيْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ⑦

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِيْمِ ⑧

خٰلِدِيْنَ فِيْهَا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ⑨

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَاۗبَّةٍ ۭ وَاَنْزَلْنَا مِنَ السَّمَاۗءِ مَاۗءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ⑩

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ؕ
بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿١١﴾

11. This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created. Nay, but the wrongdoers are in error manifest!

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ
يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ
حَمِيْدٌ ﴿١٢﴾

12. And verily We gave Luqmān wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth—Lo! Allah is Absolute, Owner of Praise.

وَاِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ
بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿١٣﴾

13. And (remember) when Luqmān said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong—

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى
وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ؕ
اِلَيَّ الْمَصِيْرُ ﴿١٤﴾

14. And We have enjoined upon man concerning his parents — His mother beareth him in weakness upon weakness, and his weaning is in two years—Give thanks unto Me and unto thy parents. Unto Me is the journeying.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ
عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۖ
وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ
فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٥﴾

15. But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do—

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ
صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ؕ
اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿١٦﴾

16. O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ
وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ
الْاُمُوْرِ ﴿١٧﴾

17. O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ
مَرَحًا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿١٨﴾

18. Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster,

19. Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ اِنَّ اَنْكَرَ
الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ﴿١٩﴾ ع ٢ ١١

20. See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a Scripture giving light.

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّبَاطِنَةً ۗ وَ
مِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا
هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ﴿٢٠﴾

21. And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame?

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ
مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ۗ اَوَلَوْ كَانَ الشَّيْطٰنُ
يَدْعُوْهُمْ اِلٰى عَذَابِ السَّعِيْرِ ﴿٢١﴾

22. Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of all things.

وَمَنْ يُّسْلِمْ وَجْهَهٗۤ اِلَى اللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ وَاِلَى اللّٰهِ عَاقِبَةُ
الْاُمُوْرِ ﴿٢٢﴾

23. And whosoever disbelieveth, let not his disbelief afflict thee (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts (of men).

وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ۗ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ
بِمَا عَمِلُوْا ۗ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٣﴾

24. We give them comfort for a little, and then We drive them to a heavy doom.

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿٢٤﴾

25. If thou shouldst ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ
اللّٰهُ ۗ قُلِ الْحَمْدُ لِلّٰهِ ۗ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٥﴾

26. Unto Allah belongeth whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ
الْحَمِيْدُ ﴿٢٦﴾

27. And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhasuted. Lo! Allah is Mighty, Wise.

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ
يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ
اللّٰهِ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٧﴾

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ۭ اِنَّ اللّٰهَ
سَمِيْعٌۢ بَصِيْرٌ ﴿٢٨﴾

28. Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ
فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۡ كُلٌّ يَّجْرِيْٓ اِلٰٓى
اَجَلٍ مُّسَمًّى وَّاَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٩﴾

29. Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do?

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ
الْبَاطِلُ ۙ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿٣٠﴾ ع ٣ ١٣

30. That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great.

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ
مِّنْ اٰيٰتِهٖ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣١﴾
وَاِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ
لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۭ
وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ﴿٣٢﴾

31. Hast thou not seen how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart).

32. And if a wave enshroudeth them like awnings, they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِيْ
وَالِدٌ عَنْ وَّلَدِهٖ ۡ وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ
شَيْـــًٔا ۭ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪
وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿٣٣﴾

33. O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَ
يَعْلَمُ مَا فِي الْاَرْحَامِ ۭ وَمَا تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ
غَدًا ۭ وَمَا تَدْرِيْ نَفْسٌۢ بِاَيِّ اَرْضٍ تَمُوْتُ ۭ اِنَّ اللّٰهَ
عَلِيْمٌ خَبِيْرٌ ﴿٣٤﴾ ع ٤ ١٣

34. Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn tomorrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.

SURAH XXXII

The Prostration

As-Sajdah, "The Prostration," takes its name from a word in v. 15. It belongs to the middle group of Meccan Surahs.

THE PROSTRATION

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Alif. Lām. Mīm.[1]

2. The revelation of the Scripture wherein there is no doubt is from the Lord of the Worlds.

3. Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.

4. Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?

5. He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.

6. Such is the Knower of the invisible and the visible, the Mighty the Merciful,

7. Who made all things good which He created, and He began the creation of man from clay;

8. Then He made his seed from a draught of despised fluid;

9. Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!

10. And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord.

[1]See Sur. II, v. 1, footnote.

اٰیَاتُهَا ٣٠ (٣٢) سُوْرَةُ السَّجْدَةِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ①

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ②

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ

قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ

يَهْتَدُوْنَ ③

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ

سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ مَا لَكُمْ مِّنْ

دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا شَفِيْعٍ ۭ اَفَلَا تَتَذَكَّرُوْنَ ④

يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ يَعْرُجُ

اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ مِّمَّا

تَعُدُّوْنَ ⑤

ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ⑥

الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَبَدَاَ خَلْقَ الْاِنْسَانِ

مِنْ طِيْنٍ ⑦

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ⑧

ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ

وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۭ قَلِيْلًا مَّا تَشْكُرُوْنَ ⑨

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِي الْاَرْضِ ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ۭ

بَلْ هُمْ بِلِقَاۗئِ رَبِّهِمْ كٰفِرُوْنَ ⑩

11. Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.

قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ
إِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١١﴾ ع ١٤

12. Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure!

وَلَوْ تَرٰٓى إِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ
رَبِّهِمْ ۜ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا
إِنَّا مُوْقِنُوْنَ ﴿١٢﴾

13. And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evil-doers took effect: that I will fill hell with the jinn and mankind together.

وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَلٰكِنْ حَقَّ
الْقَوْلُ مِنِّيْ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِيْنَ ﴿١٣﴾

14. So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do.

فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۖ إِنَّا نَسِيْنٰكُمْ
وَذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٤﴾

15. Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful:

إِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ إِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا
وَّسَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿١٥﴾ السجدة

16. Who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا
وَّطَمَعًا ۖ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿١٦﴾

17. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ ۚ
جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٧﴾

18. Is he who is a believer like unto him who is an evil-liver? They are not alike.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوٗنَ ﴿١٨﴾ وقف غفران

19. But as for those who believe and do good works, for them are the Gardens of Retreat—a welcome (in reward) for what they used to do.

أَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ
الْمَأْوٰى ۖ نُزُلًا بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٩﴾

20. And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny!

وَأَمَّا الَّذِيْنَ فَسَقُوْا فَمَأْوٰىهُمُ النَّارُ ۖ كُلَّمَآ أَرَادُوْٓا أَنْ
يَّخْرُجُوْا مِنْهَآ أُعِيْدُوْا فِيْهَا وَقِيْلَ لَهُمْ ذُوْقُوْا عَذَابَ
النَّارِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٠﴾

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ
الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ
إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ ع ٢

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّن
لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ
وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ الْقُرُونِ
يَمْشُونَ فِي مَسَاكِنِهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ ۖ أَفَلَا
يَسْمَعُونَ ﴿٢٦﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ ۖ
أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ الثلثة

وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ ﴿٢٨﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا
هُمْ يُنظَرُونَ ﴿٢٩﴾

فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾ ع ٣

21. And verily We make them taste the lower punishment[1] before the greater, that haply they may return.

22. And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them? Lo! We shall requite the guilty.

23. We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.

24. And when they became steadfast believing firmly in Our revelations, We appointed from among them leaders who guided by Our command.

25. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

26. Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo, therein verily are portents! Will they not then heed?

27. Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?

28. And they say: When cometh this victory (of yours) if ye are truthful?

29. Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.

30. So withdraw from them (O Muhammad) and await (the event). Lo! they (also) are awaiting (it).

[1] *i.e.* punishment in this world.

SURAH XXXIII

The Clans

Al-Ahzab, "The Clans," takes its name from the army of the allied clans which came against Yathrib (Al-Madinah) in the fifth year of the Hijrah (vv. 9-25). Certain of the Bani Nadir, a Jewish tribe whom the Prophet had expelled from Yathrib on the ground of treason (see Surah LIX), went first to the leaders of the Qureysh in Mecca and then to the chiefs of the great desert tribe of Ghatafan, urging them to extirpate the Muslims and promising them help from the Jewish population of Yathrib. As a result of their efforts, the Qureysh with all their clans, and Ghatafan with all their clans marched to destroy Yathrib.

When the Prophet had news of their design, he ordered a trench to be dug before the city and himself led the work of digging it. The trench was finished when the clans arrived, 10,000 strong. The Prophet went out against them with his army of 3000, the trench being between the two armies. For nearly a month the Muslims were exposed to showers of arrows, in constant expectation of attack by much superior forces; and, to make matters worse, news came that the Jewish tribe of Bani Qureyzah in their rear had broken their alliance with the Muslims and made common cause with the Qureysh.

The women and children had been put in strongholds—towers like the peel-towers of Northern England, of which every family of note had one for refuge in time of raids. These were practically unguarded, and some of the Muslims asked permission of the Prophet to leave the battle front and go to guard them, though they were not then in danger because the Bani Qureyzah were not likely to show their treachery until the victory of the clans was certain.

The case of the Muslims seemed, humanly speaking, hopeless. But a secret sympathizer in the enemy camp managed to sow distrust between the Bani Qureyzah and the chiefs of the clans, making both feel uneasy. The obstacle of the trench was unexpected and seemed formidable; and when a fierce, bitter wind from the sea blew for three days and nights so furiously that they could not keep a shelter up, or light a fire, or boil a pot, Abu Sufyan, the leader of the Qureysh, raised the siege in disgust. And when Ghatafan one morning found Qureysh had gone, they too departed for their homes.

On the very day when the Muslims returned from the trench, began the siege of the traitorous Bani Qureyzah in their towers of refuge. It lasted for twenty-five days. When they at length surrendered some of the tribe of Aus, whose adherents they were, asked the Prophet to show them the same grace that he had shown to the tribe of Khazraj, in the case of Bani Nadir, in allowing them to intercede for their dependents.

The Prophet said: "Would you like that one of you should decide concerning them?" They said: "Yes," and he appointed Sa'd ibn Mu'adh, a great chief of Aus, who had been wounded and was being cared for in the mosque. Sa'd was sent for and he ordered their men to be put to death, their women and children to be made captive, and their property to be divided among the Muslims at the Prophet's will.

I have taken this account from the narrative of Ibn Khaldun, which is concise, rather than from that in Ibn Hisham, which is exceedingly diffuse, the two accounts being in absolute agreement. Vv. 26 and 27 refer to the punishment of the Bani Qureyzah.

In v. 37 the reference is to the unhappy marriage of Zeyd, the Prophet's freedman and adopted son, with Zeynab, the Prophet's cousin, a proud lady of the Qureysh. The Prophet had arranged the marriage with the idea of breaking down the old barrier of pride of caste, and had shown but little consideration for Zeynab's feelings. Tradition says that both she and her brother were averse to the match, and that she had always wished to marry the Prophet. For Zeyd, the marriage was nothing but a cause of embarrassment and humiliation. When the Prophet's attention was first called to their

unhappiness, he urged Zeyd to keep his wife and not divorce her, being apprehensive of the talk that would arise if it became known that a marriage arranged by him had proved unhappy. At last, Zeyd did actually divorce Zeynab, and the Prophet was commanded to marry her in order, by his example, to disown the superstitious custom of the pagan Arabs, in such matters, of treating their adopted sons as their real sons, which was against the laws of God (i.e. the laws of nature); whereas in arranging a marriage, the woman's inclinations ought to be considered. Unhappy marriage was no part of Allah's ordinance, and was not to be held sacred in Islam.

The Surah contains further references to the wives of the Prophet in connection with which it may be mentioned that from the age of twenty-five till the age of fifty he had only one wife, Khadijah, fifteen years his senior, to whom he was devotedly attached and whose memory he cherished till his dying day. With the exception of 'Ayeshah, the daughter of his closest friend, Abu Bakr, whom he married at her father's request when she was still a minor, all his later marriages were with widows whose state was pitiable for one reason or another. Some of them were widows of men killed in war. One was a captive, when he made the marriage the excuse for emancipating all the conquered tribe and restoring their property. Two were daughters of his enemies, and his alliance with them was a cause of peace. It is noteworthy that the period of these marriages was also the period of his greatest activity, when he had little rest from campaigning, and was always busy with the problems of a growing empire.

The period of revelation is between the end of the fifth and the end of the seventh year of the Hijrah.

THE CLANS

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.

2. And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do.

3. And put thy trust in Allah, for Allah is sufficient as Trustee.

4. Allah hath not assigned unto any man two hearts within his body, nor hath he made your wives whom ye declare (to be your mothers) your mothers,[1] nor hath he made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah sayeth the truth and He showeth the way.

5. Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is Forgiving, Merciful.

6. The Prophet is closer to the believers than theirselves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends.[2] This is written in the Book of nature.)

اٰيَاتُهَا ٧٣ (٣٣) سُوْرَةُ الْاَحْزَابِ مَدَنِيَّةٌ رُكُوْعَاتُهَا ٩

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ۗ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝١

وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ۗ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝٢

وَّتَوَكَّلْ عَلَى اللّٰهِ ۗ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝٣

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ۗ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ۗ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ ۝٤

اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَمَوَالِيْكُمْ ۗ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝٥

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗٓ اُمَّهٰتُهُمْ ۗ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِىْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ اِلَّآ اَنْ تَفْعَلُوْٓا اِلٰٓى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ۗ كَانَ ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ۝٦

[1]The reference is to a custom of the pagan Arabs by which a man could put away his wife by merely saying: "Thy back is as my mother's back for me."

[2]The Prophet had ordained brotherhood between individuals of the Ansar (Muslims of Al-Madinah) and the Muhajirin (fugitives from Mecca), a brotherhood which was closer than kinship by blood. This verse

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن
نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ ۖ
وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ﴿٧﴾

7. And when We exacted a covenant from the Prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary, We took from them a solemn covenant;

لِّيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ
عَذَابًا أَلِيمًا ﴿٨﴾ ع ١٧

8. That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ
تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

9. O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ
زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ
بِاللَّهِ الظُّنُونَا ﴿١٠﴾

10. When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah :

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿١١﴾

11. There were the believers sorely tried, and shaken with a mighty shock.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

12. And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion.

وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ
لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ
يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ ۛ وَمَا هِيَ بِعَوْرَةٍ ۛ إِن
يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ ع

13. And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا
الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾

14. If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ
وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾

15. And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.

16. Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَاِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ﴿١٦﴾

17. Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you? They will not find that they have any friend or helper other than Allah.

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ﴿١٧﴾

18. Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little,

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ﴿١٨﴾

19. Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scold you with sharp tongues in their greed for wealth (from the spoil.) Such have not believed. Therefore Allah maketh their deeds fruitless. And that is easy for Allah.

اَشِحَّةً عَلَيْكُمْ ۚ فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ؕ اُولٰٓئِكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿١٩﴾

20. They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَاِنْ يَّاْتِ الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِي الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَآئِكُمْ ؕ وَلَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْٓا اِلَّا قَلِيْلًا ﴿٢٠﴾ ع ٢ ١٨

21. Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا ﴿٢١﴾

22. And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation.

وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّآ اِيْمَانًا وَّتَسْلِيْمًا ﴿٢٢﴾

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ
فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا
بَدَّلُوْا تَبْدِيْلًا ﴿٢٣﴾

23. Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;

لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَيُعَذِّبَ
الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ۚ اِنَّ اللّٰهَ كَانَ
غَفُوْرًا رَّحِيْمًا ﴿٢٤﴾

24. That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.

وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ۚ
وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ۚ وَكَانَ اللّٰهُ قَوِيًّا
عَزِيْزًا ﴿٢٥﴾

25. And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty.

وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ
صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا
تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ﴿٢٦﴾

26. And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some.

وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا
لَّمْ تَطَئُوْهَا ۚ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢٧﴾ ع ١٩

27. And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is Able to do all things.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ
الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ
سَرَاحًا جَمِيْلًا ﴿٢٨﴾

28. O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.

وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ
فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿٢٩﴾

29. But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.

يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ
يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذٰلِكَ عَلَى
اللّٰهِ يَسِيْرًا ﴿٣٠﴾

30. O ye wives of the Prophet! Whosoever of you committeth manifest lewness, the punishment for her will be doubled, and that is easy for Allah.

وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ وَتَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿٣١﴾

31. And whosoever of you is submissive unto Allah and His messenger and doth right, We shall give her reward twice over, and We have prepared for her a rich provision.

يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٢﴾

32. O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَاَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ۭ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴿٣٣﴾

33. And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.

وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَالْحِكْمَةِ ۭ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ﴿٣٤﴾ ع ١

34. And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّاۗىِٕمِيْنَ وَالصّٰۗىِٕمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ﴿٣٥﴾

35. Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember—Allah hath prepared for them forgiveness and a vast reward.

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ۭ وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿٣٦﴾

36. And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.

37. And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah had a better right that thou shouldst fear Him. So when Zeyd had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.

وَاِذْ تَقُوْلُ لِلَّذِيْٓ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ عَلَيْهِ
اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِيْ فِيْ نَفْسِكَ
مَا اللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ۭ
فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ
عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ اَدْعِيَاۗىِٕهِمْ اِذَا قَضَوْا
مِنْهُنَّ وَطَرًا ۭ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ۝٣٧

38. There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old—and the commandment of Allah is certain destiny—

مَا كَانَ عَلَي النَّبِيِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ اللّٰهُ لَهٗ ۭ
سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۭ وَكَانَ اَمْرُ
اللّٰهِ قَدَرًا مَّقْدُوْرَۨا ۝٣٨

39. Who delivered the messages of Allah and feared Him, and feared none save Allah, Allah keepeth good account.

الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ
اَحَدًا اِلَّا اللّٰهَ ۭ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝٣٩

40. Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ
اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ۭ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝٤٠

41. O ye who believe! Remember Allah with much remembrance,

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝٤١

42. And glorify Him early and late.

وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝٤٢

43. He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is Merciful to the believers.

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلٰۗىِٕكَتُهٗ لِيُخْرِجَكُمْ مِّنَ
الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝٤٣

44. Their salutation on the Day when they shall meet Him will be: Peace! And He hath prepared for them a goodly recompense.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚ وَاَعَدَّ لَهُمْ اَجْرًا
كَرِيْمًا ۝٤٤

45. O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner,

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّ
نَذِيْرًا ۝٤٥

46. And as a summoner unto Allah by His permission, and as a lamp that giveth light.

وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ۝٤٦

47. And announce unto the believers the good tidings that they will have great bounty from Allah.

48. And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.

49. O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

50. O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncles on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage—a privilege for thee only, not for the (rest of) believers—We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess—that thou mayst be free from blame, for Allah is Forgiving, Merciful.

51. Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men) and Allah is Forgiving, Clement.

52. It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is Watcher over all things.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾
وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ
عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٤٨﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ
مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ
تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾
يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ
وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ
خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا
خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ ۖ قَدْ عَلِمْنَا مَا
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا
يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٠﴾
تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ ۖ وَمَنِ
ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰ
أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ
كُلُّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا ﴿٥١﴾
لَّا يَحِلُّ لَكَ النِّسَاءُ مِن بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ
مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥٢﴾ ع

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ
يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ
اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا
مُسْتَاْنِسِيْنَ لِحَدِيْثٍ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ
فَيَسْتَحْيٖ مِنْكُمْ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ وَاِذَا
سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ
ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ وَمَا كَانَ لَكُمْ اَنْ
تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ
اَبَدًا اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿٥٣﴾

53. O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.

اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ
شَيْءٍ عَلِيْمًا ﴿٥٤﴾

54. Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.

لَا جُنَاحَ عَلَيْهِنَّ فِيْٓ اٰبَآئِهِنَّ وَلَآ اَبْنَآئِهِنَّ وَلَآ
اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اَخَوٰتِهِنَّ
وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ وَاتَّقِيْنَ
اللّٰهَ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَيْءٍ شَهِيْدًا ﴿٥٥﴾

55. It is no sin for them (thy wives) (to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is Witness over all things.

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا
تَسْلِيْمًا ﴿٥٦﴾

56. Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.

اِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي
الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿٥٧﴾

57. Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.

وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا
اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿٥٨﴾ ع ٤

58. And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ
يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ۭ ذٰلِكَ اَدْنٰٓى اَنْ
يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝٥٩
لَىِٕنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ
مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ۝٦٠
مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَقُتِّلُوْا تَقْتِيْلًا ۝٦١
سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ
لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ۝٦٢
يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ۭ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ
اللّٰهِ ۭ وَمَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ۝٦٣
اِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ۝٦٤
خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ۝٦٥
يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ
اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ۝٦٦
وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا
السَّبِيْلَا ۝٦٧
رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا
كَبِيْرًا ۝٦٨
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى
فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ۭ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ۝٦٩
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۝٧٠

59. O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

60. If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.

61. Accursed, they will be seized wherever found and slain with a (fierce) slaughter:

62. That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.

63. Men ask you of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.

64. Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,

65. Wherein they will abide forever. They will find (then) no protecting friend nor helper.

66. On the Day when their faces are turned over in the fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!

67. And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way.

68. Our Lord! Oh, give them double torment and curse them with a mighty curse.

69. O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.

70. O ye who believe! Guard your duty to Allah, and speak words straight to the point;

71. He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.

72. Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool:

73. So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is Forgiving, Merciful.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ
يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾
إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَ
الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾
لِيُعَذِّبَ اللَّهُ الْمُنٰفِقِينَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكٰتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ ۚ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾ ع ٩

SURAH XXXIV

Saba

Saba, "Sheba," takes its name from v. 15 ff., where Sheba (*Saba*), a region in the Yaman, is mentioned as having been devastated by a flood. It warns of the effects of luxury.

An early Meccan Surah.

SABA

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.

2. He knoweth that which goeth down into the earth and that which cometh forth from it, and that which descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.

3. Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record,

4. That He may reward those who believe and do good works. For them is pardon and a rich provision.

5. But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.

6. Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise.

7. Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal, still, even then, ye will be created anew?

اٰيَاتُهَا ٥٤ سُوْرَةُ سَبَإٍ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَلَهُ الْحَمْدُ فِي الْاٰخِرَةِ ۭ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ۝١
يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا
يَنْزِلُ مِنَ السَّمَاۗءِ وَمَا يَعْرُجُ فِيْهَا ۭ وَهُوَ الرَّحِيْمُ
الْغَفُوْرُ ۝٢
وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ۭ قُلْ بَلٰى وَ
رَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ
ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَآ اَصْغَرُ مِنْ
ذٰلِكَ وَلَآ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۝٣ۙ
لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۭ اُولٰۗىِٕكَ لَهُمْ
مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝٤
وَالَّذِيْنَ سَعَوْ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰۗىِٕكَ لَهُمْ
عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝٥
وَيَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ
رَّبِّكَ هُوَ الْحَقَّ ۙ وَيَهْدِيْٓ اِلٰى صِرَاطِ الْعَزِيْزِ
الْحَمِيْدِ ۝٦
وَقَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰي رَجُلٍ
يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ
جَدِيْدٍ ۝٧ۚ

8. Hath he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.

أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَم بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾

9. Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant.

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾

10. And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۖ وَأَلَنَّا لَهُ الْحَدِيدَ ﴿١٠﴾

11. Saying: Make thou long coats-of-mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.

أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾

12. And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming fire.

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

13. They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O house of David! Few of My bondmen are thankful.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ ۚ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾

14. And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the unseen, they would not have continued in despised toil.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾

15. There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

16. But they were froward, so We sent on them the flood of 'Arim, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾

17. This We awarded them because of their ingratitude. Punish We ever any save the ingrates?

ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۚ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ﴿١٧﴾

18. And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

19. But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

20. And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿٢٠﴾

21. And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾ ع ٢ ١٢ ٨

22. Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or the earth, nor have they any share in either, nor hath He an auxiliary among them.

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿٢٢﴾

23. No intercession availeth with Him save for him whom He permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great.

وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ﴿٢٣﴾

24. Say: Who giveth you provision from the sky and the earth? Say: Allah. Lo! we or you assuredly are rightly guided or in error manifest.

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًا أَوْ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾

25. Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.

قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

26. Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ ۚ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ﴿٢٦﴾

27. Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah, the Mighty, the Wise.

قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٧﴾

28. And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.

وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

29. And they say: When is this promise (to be fulfilled) if ye are truthful?

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٩﴾

30. Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.

قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْٔخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾ ع ٣ ٩

31. And those who disbelieve say: We believe not in this Qur'ān nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those who were proud: But for you, we should have been believers!

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ ۖ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ ۖ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

32. And those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty.

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم بَلْ كُنتُم مُّجْرِمِينَ ﴿٣٢﴾

33. Those who were despised say unto those who were proud: Nay, but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they did?

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ
الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ
أَنْدَادًا ۚ وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۚ وَ
جَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۚ هَلْ
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

34. And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that which ye bring unto us.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٤﴾

35. And they say: We are more (than you) in wealth and children. We are not the punished!

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا ۙ وَمَا نَحْنُ
بِمُعَذَّبِينَ ﴿٣٥﴾

36. Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَ
لَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ ع ١٠

37. And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doth good (he draweth near). As for such, theirs will be twofold reward for what they did, and they will dwell secure in lofty halls.

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا
زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا ۖ فَأُولَٰئِكَ
لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ
آمِنُونَ ﴿٣٧﴾

38. And as for those who strive against Our revelations, challenging, they will be brought to the doom.

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ
فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

39. Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَ
يَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَ
هُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

40. And on the day when He will gather them all together, He will say unto the angels: Did these worship you?

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ
إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

41. They will say: Be Thou glorified. Thou art our Protector from them! Nay, but they worshipped the jinn; most of them were believers in them.

42. That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.

43. And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.

44. And We have given them no Scriptures which they study, nor sent We unto them, before thee, any warner.

45. Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!

46. Say (unto them, O Muhammad): I exhort you unto one thing only: That ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.

47. Say: Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.

48. Say: Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.

49. Say: The truth hath come, and falsehood showeth not its face and will not return.

50. Say: If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh.

قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا
يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ ﴿٤١﴾
فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ؕ
وَنَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ
كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿٤٢﴾
وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا
رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ
وَقَالُوْا مَا هٰذَآ اِلَّآ اِفْكٌ مُّفْتَرًى ؕ وَقَالَ الَّذِيْنَ كَفَرُوْا
لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٤٣﴾
وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَمَآ اَرْسَلْنَآ
اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ﴿٤٤﴾
وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَمَا بَلَغُوْا مِعْشَارَ
مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ ۫ فَكَيْفَ كَانَ نَكِيْرِ ﴿٤٥﴾
قُلْ اِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى
وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا ۚ مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ ؕ اِنْ
هُوَ اِلَّا نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ ﴿٤٦﴾
قُلْ مَا سَاَلْتُكُمْ مِّنْ اَجْرٍ فَهُوَ لَكُمْ ؕ اِنْ اَجْرِيَ اِلَّا عَلَى
اللّٰهِ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿٤٧﴾
قُلْ اِنَّ رَبِّيْ يَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُيُوْبِ ﴿٤٨﴾
قُلْ جَآءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ ﴿٤٩﴾
قُلْ اِنْ ضَلَلْتُ فَاِنَّمَآ اَضِلُّ عَلٰى نَفْسِيْ ۚ وَاِنِ اهْتَدَيْتُ
فَبِمَا يُوْحِيْٓ اِلَيَّ رَبِّيْ ؕ اِنَّهٗ سَمِيْعٌ قَرِيْبٌ ﴿٥٠﴾

51. Couldst thou but see when they are terrified with no escape, and are seized from near at hand,

وَلَوْ تَرٰٓى اِذْ فَزِعُوْا فَلَا فَوْتَ وَاُخِذُوْا مِنْ مَّكَانٍ قَرِيْبٍ ۙ﴿٥١﴾

52. And say: We (now) believe therein. But how can they reach (faith) from afar off,

وَّقَالُوْٓا اٰمَنَّا بِهٖ ۚ وَاَنّٰى لَهُمُ التَّنَاوُشُ مِنْ مَّكَانٍۢ بَعِيْدٍ ۚ﴿٥٢﴾

53. When they disbelieved in it of yore! They aim at the unseen from afar off.

وَّقَدْ كَفَرُوْا بِهٖ مِنْ قَبْلُ ۚ وَيَقْذِفُوْنَ بِالْغَيْبِ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٥٣﴾

54. And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.

وَحِيْلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُوْنَ كَمَا فُعِلَ بِاَشْيَاعِهِمْ مِّنْ قَبْلُ ۭ اِنَّهُمْ كَانُوْا فِيْ شَكٍّ مُّرِيْبٍ ﴿٥٤﴾ ع ٦ ١٢

SURAH XXXV

The Creator

Al-Fatir, "The Creator," also called "Al-Mala'ikah," takes its name in either case from a word in verse 1.

An early Meccan Surah.

THE CREATOR

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things.

2. That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise.

3. O mankind! Remember Allah's grace toward you! Is there any creator other than Allah Who provideth for you from the sky and the earth? There is no God save Him. Whither then are ye turned?

4. And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back.

5. O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah.

6. Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.

7. Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward.

اٰيَاتُهَا ٤٥ (٣٥) سُوْرَةُ فَاطِرٍ مَّكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ
الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ؕ
يَزِيْدُ فِي الْخَلْقِ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ ①

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ
وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ؕ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ②

يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ
خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ لَآ
اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ③

وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَ
اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ④

يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ
الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ⑤

اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ؕ اِنَّمَا يَدْعُوْا
حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ⑥

اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۬ ؕ وَالَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ
كَبِيْرٌ ⑦ ع ١ ٤/١٣

أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ
يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۖ فَلَا تَذْهَبْ
نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾
وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ
إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ
كَذَٰلِكَ النُّشُورُ ﴿٩﴾
مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ
يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ
وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ ﴿١٠﴾
وَاللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ
أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ
وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا
فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾
وَمَا يَسْتَوِي الْبَحْرَانِ ۖ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ
وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَ
تَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ
مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَ
سَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ
ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن
دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾

8. Is he, the evil of whose deeds is made fair-seeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do!

9. And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.

10. Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.

11. Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no one groweth old who groweth old nor is aught lessened of his life, but it is recorded in a Book. Lo! that is easy for Allah.

12. And two seas[1] are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks.

13. He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.

[1] *i.e.* the two kinds of water in the earth.

14. If ye pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Aware.

إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ ۖ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا
لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ ﴿١٤﴾

15. O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise.

يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ
الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

16. If He will, He can be rid of you and bring (instead of you) some new creation.

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾

17. That is not a hard thing for Allah.

وَمَا ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾

18. And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted even though he (unto whom he crieth) be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth (in goodness), groweth only for himself, (he cannot by his merit redeem others). Unto Allah is the journeying.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ
إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ
أَقَامُوا الصَّلَاةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

19. The blind man is not equal with the seer;

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

20. Nor is darkness (tantamount to) light;

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾

21. Nor is the shadow equal with the sun's full heat;

وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾

22. Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ
مَن يَشَاءُ ۖ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾

23. Thou art but a warner.

إِنْ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

24. Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا
خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

25. And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's sovereignty), and with the Psalms and the Scripture giving light.

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ ۚ
جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾

ع ٣ ١٥ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

26. Then seized I those who disbelieved, and how intense was My abhorrence!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

27. Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;

وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾

28. And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

29. Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

30. That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

31. As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُم مُّقْتَصِدٌ ۖ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

32. Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour!

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

33. Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

34. And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful,

35. Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us.

الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ﴿٣٥﴾

36. But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate.

وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۚ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ﴿٣٦﴾

37. And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper.

وَهُمْ يَصْطَرِخُوْنَ فِيْهَا ۚ رَبَّنَآ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ۭ اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَاۗءَكُمُ النَّذِيْرُ ۭ فَذُوْقُوْا فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٣٧﴾ ع ١٦

38. Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.

اِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَالْاَرْضِ ۭ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٣٨﴾

39. He it is Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss.

هُوَ الَّذِيْ جَعَلَكُمْ خَلٰۗىِٕفَ فِي الْاَرْضِ ۭ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۭ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ اِلَّا مَقْتًا ۚ وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ اِلَّا خَسَارًا ﴿٣٩﴾

40. Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a Scripture so that they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive.

قُلْ اَرَءَيْتُمْ شُرَكَاۗءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ اَمْ اٰتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰي بَيِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا ﴿٤٠﴾

41. Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَىِٕنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖ ۭ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿٤١﴾

42. And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

43. (Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the treatment of the folk of old? Thou wilt not find for Allah's way of treatment any substitute, nor wilt thou find for Allah's way of treatment aught of power to change.

اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

44. Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that aught in the heavens or in the earth escapeth Him. Lo! He is the Wise, the Mighty.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

45. If Allah took mankind to task by that which they deserve, He would not leave a living creature on the surface of the earth; but He reprieveth them unto an appointed term, and when their term cometh — then verily (they will know that) Allah is ever Seer of His slaves.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِنْ دَابَّةٍ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾ ع ١٧

SURAH XXXVI

Ya Sin

Ya Sin takes its name from the two letters of the Arabic alphabet which stand as the first verse and are generally held to signify *Ya Insan* ("O Man"). This Surah is regarded with special reverence, and is recited in times of adversity, illness, fasting and on the approach of death.

It belongs to the middle group of Meccan Surahs.

YA SIN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ya Sin.

2. By the wise Qur'an,

3. Lo! thou art of those sent

4. On a straight path,

5. A revelation of the Mighty, the Merciful,

6. That thou mayst warn a folk whose fathers were not warned, so they are heedless.

7. Already hath the word proved true of most of them, for they believe not.

8. Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.

9. And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.

10. Whether thou warn them or thou warn them not, it is alike for them, for they believe not.

11. Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.

12. Lo! We it is Who bring the dead to life. We record that which they send before (them), and their footprints. And all things We have kept in a clear register.

اٰيَاتُهَا ١٢ (٣٦) سُوْرَةُ يٰسٓ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰسٓ ①

وَالْقُرْاٰنِ الْحَكِيْمِ ②

اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ③

عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ④

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ⑤

لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ⑥

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ⑦

اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ⑧

وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ⑨

وَسَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ⑩

اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ⑪

اِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَنَكْتُبُ مَا قَدَّمُوْا وَاٰثَارَهُمْ ۚ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ⑫ ع ١٢

13. Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;

14. When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you.

15. They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!

16. They answered: Our Lord knoweth that we are indeed sent unto you,

17. And our duty is but plain conveyance (of the message).

18. (The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.

19. They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk?

20. And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!

21. Follow those who ask of you no fee, and who are rightly guided.

22. For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?

23. Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?

24. Then truly I should be in error manifest.

25. Lo! I have believed in your Lord, so hear me!

وَاضْرِبْ لَهُمْ مَّثَلًا أَصْحٰبَ الْقَرْيَةِ إِذْ جَآءَهَا
الْمُرْسَلُوْنَ ﴿١٣﴾

إِذْ أَرْسَلْنَآ إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ
فَقَالُوْٓا إِنَّآ إِلَيْكُمْ مُّرْسَلُوْنَ ﴿١٤﴾

قَالُوْا مَآ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنْزَلَ الرَّحْمٰنُ
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُوْنَ ﴿١٥﴾

قَالُوْا رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُوْنَ ﴿١٦﴾

وَمَا عَلَيْنَآ إِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿١٧﴾

قَالُوْٓا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ أَلِيْمٌ ﴿١٨﴾

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ أَئِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ
مُّسْرِفُوْنَ ﴿١٩﴾

وَجَآءَ مِنْ أَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ
اتَّبِعُوا الْمُرْسَلِيْنَ ﴿٢٠﴾

اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ أَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿٢١﴾

وَمَا لِيَ لَآ أَعْبُدُ الَّذِيْ فَطَرَنِيْ وَإِلَيْهِ
تُرْجَعُوْنَ ﴿٢٢﴾

ءَأَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً إِنْ يُّرِدْنِ الرَّحْمٰنُ
بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّلَا
يُنْقِذُوْنِ ﴿٢٣﴾

إِنِّيْٓ إِذًا لَّفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٤﴾

إِنِّيْٓ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ ﴿٢٥﴾

قِيْلَ ادْخُلِ الْجَنَّةَ ۚ قَالَ يٰلَيْتَ قَوْمِيْ يَعْلَمُوْنَ ﴿٢٦﴾

بِمَا غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ ﴿٢٧﴾

وَمَآ اَنْزَلْنَا عَلٰى قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَمَا كُنَّا مُنْزِلِيْنَ ﴿٢٨﴾

اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ خٰمِدُوْنَ ﴿٢٩﴾

يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٠﴾ ه وقف غفران

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ اَنَّهُمْ اِلَيْهِمْ لَا يَرْجِعُوْنَ ﴿٣١﴾

وَاِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٣٢﴾ ع ٢

وَاٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ ۚ اَحْيَيْنٰهَا وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَاْكُلُوْنَ ﴿٣٣﴾

وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ وَّفَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ﴿٣٤﴾

لِيَاْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَمَا عَمِلَتْهُ اَيْدِيْهِمْ ۭ اَفَلَا يَشْكُرُوْنَ ﴿٣٥﴾

سُبْحٰنَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُوْنَ ﴿٣٦﴾

وَاٰيَةٌ لَّهُمُ الَّيْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ﴿٣٧﴾

وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٣٨﴾

26. It was said (unto him): Enter Paradise. He said: Would that my people knew

27. With what (munificence) my Lord hath pardoned me and made me of the honoured ones!

28. We sent not down against his people after him a host from heaven, nor do We ever send.

29. It was but one Shout, and lo! they were extinct.

30. Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!

31. Have they not seen how many generations We destroyed before them, which indeed return not unto them:

32. But all, without exception, will be brought before Us?

33. A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;

34. And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,

35. That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?

36. Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!

37. A token unto them is night. We strip it of the day, and lo! they are in darkness:

38. And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.

39. And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.

40. It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.

41. And a token unto them is that We bear their offspring in the laden ship,

42. And have created for them of the like thereof whereon they ride.

43. And if We will, We drown them, and there is no help for them, neither can they be saved;

44. Unless by mercy from Us and as comfort for a while.

45. When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).

46. Never came a token of the tokens of their Lord to them, but they did turn away from it!

47. And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe, Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.

48. And they say: When will this promise be fulfilled, if ye are truthful?

49. They await but one Shout, which will surprise them while they are disputing.

50. Then they cannot make bequest, nor can they return to their own folk.

51. And the trumpet is blown and lo! from the graves they hie unto their Lord,

وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ
الْقَدِيْمِ ﴿٣٩﴾
لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا
الَّيْلُ سَابِقُ النَّهَارِ ۭ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿٤٠﴾
وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿٤١﴾
وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ﴿٤٢﴾
وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ
يُنْقَذُوْنَ ﴿٤٣﴾
اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ﴿٤٤﴾
وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَمَا
خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٤٥﴾
وَمَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا
عَنْهَا مُعْرِضِيْنَ ﴿٤٦﴾
وَاِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ
الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَنُطْعِمُ مَنْ لَّوْ يَشَاۗءُ
اللّٰهُ اَطْعَمَهٗٓ ۡ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٤٧﴾
وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٨﴾
مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَهُمْ
يَخِصِّمُوْنَ ﴿٤٩﴾
فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَآ اِلٰٓى اَهْلِهِمْ يَرْجِعُوْنَ ﴿٥٠﴾
وَنُفِخَ فِي الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ
يَنْسِلُوْنَ ﴿٥١﴾

52. Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.

قَالُوا يٰوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُوْنَ ﴿٥٢﴾

53. It is but one Shout, and behold them brought together before Us!

إِنْ كَانَتْ إِلَّا صَيْحَةً وَّاحِدَةً فَإِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٣﴾

54. This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَّلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٤﴾

55. Lo! those who merit Paradise this day are happily employed,

إِنَّ أَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِيْ شُغُلٍ فٰكِهُوْنَ ﴿٥٥﴾

56. They and their wives, in pleasant shade, on thrones reclining;

هُمْ وَأَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْأَرَآئِكِ مُتَّكِئُوْنَ ﴿٥٦﴾

57. Theirs the fruit (of their good deeds) and theirs (all) that they ask;

لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ﴿٥٧﴾

58. The word from a Merciful Lord (for them) is: Peace!

سَلٰمٌ ۖ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٨﴾

59. But avaunt ye, O ye guilty, this day!

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُوْنَ ﴿٥٩﴾

60. Did I not charge you, O ye sons of Adam, that ye worship not the devil—Lo! he is your open foe!—

أَلَمْ أَعْهَدْ إِلَيْكُمْ يٰبَنِيْٓ ءَادَمَ أَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ إِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٠﴾

61. But that ye worship Me? That was the right path.

وَأَنِ اعْبُدُوْنِيْ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

62. Yet he hath led astray of you a great multitude. Had ye then no sense?

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۖ أَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ﴿٦٢﴾

63. This is hell which ye were promised (if ye followed him).

هٰذِهٖ جَهَنَّمُ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ﴿٦٣﴾

64. Burn therein this day for that ye disbelieved.

اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٦٤﴾

65. This day We seal up mouths, and hands speak out and feet bear witness as to what they used to earn.

اَلْيَوْمَ نَخْتِمُ عَلٰٓى أَفْوَاهِهِمْ وَتُكَلِّمُنَآ أَيْدِيْهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٦٥﴾

66. And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلٰٓى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى يُبْصِرُوْنَ ﴿٦٦﴾

67. And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.[1]

وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ﴿٦٧﴾ ع ٣

68. He whom We bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِى الْخَلْقِ اَفَلَا يَعْقِلُوْنَ ﴿٦٨﴾

69. And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture[2] making plain,

وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِىْ لَهٗ ۭ اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ﴿٦٩﴾ ل

70. To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.

لِّيُنْذِرَ مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ﴿٧٠﴾

71. Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿٧١﴾

72. And have subdued them unto them, so that some of them they have for riding, some for food?

وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَاْكُلُوْنَ ﴿٧٢﴾

73. Benefits and (divers) drinks have they from them. Will they not then give thanks?

وَلَهُمْ فِيْهَا مَنَافِعُ وَمَشَارِبُ ۭ اَفَلَا يَشْكُرُوْنَ ﴿٧٣﴾

74. And they have taken (other) gods beside Allah, in order that they may be helped.

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ﴿٧٤﴾

75. It is not in their power to help them; but they (the worshippers) are unto them a host in arms.

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ﴿٧٥﴾

76. So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.

فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿٧٦﴾ ف ٤

77. Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent.

اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ﴿٧٧﴾

78. And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?

وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ۭ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ﴿٧٨﴾

[1]But they have sight and power of motion so can choose their way.
[2]Ar. *Qur'an.*

79. Say: He will revive them Who produced them at the first, for He is Knower of every creation,

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

81. Is not He Who created the heavens and the earth, Able to create the like of them? Aye, that He is! for He is the All-Wise Creator,

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ وقف عفوان

82. But His command, when He intendeth a thing, is only that he saith unto it: Be! and it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ﴿٨٢﴾

83. Therefore glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾ ع ٤

SURAH XXXVII

Those Who Set the Ranks

As-Saffat takes its name from a word in the first verse. The reference in the first three verses is to the angels, as is made clear by vv. 164-166, where the revealing angel speaks in person. Tradition says that soothsayers and astrologers throughout the East were bewildered at the time of the Prophet's coming by the appearance in the heavens of a comet and many meteors which baffled all their science and made them afraid to sit at nights on high peaks to watch the stars, as was their general custom. They told enquirers that their familiars could no longer guide them, being themselves completely at a loss and terrified. This is the explanation usually given of vv. 7-9, and of a passage of similar import in Surah LXXII, vv. 8-10.

It stands early in the middle group of Meccan Surahs.

THOSE WHO SET THE RANKS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By those who set the ranks in battle order

2. And those who drive away (the wicked) with reproof

3. And those who read (the Word) for a reminder,

4. Lo! thy Lord is surely One:

5. Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings.

6. Lo! We have adorned the lowest heaven with an ornament, the planets;

7. With security from every froward devil.

8. They cannot listen to the Highest Chiefs for they are pelted from every side,

9. Outcast, and theirs is a perpetual torment;

10. Save him who snatcheth a fragment, and there pursueth him a piercing flame.[1]

11. Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom We have created? Lo! We created them of plastic clay.

12. Nay, but thou dost marvel when they mock.

13. And heed not when they are reminded.

14. And seek to scoff when they behold a portent.

15. And they say: Lo! this is mere magic.

[1]LXXII, 8-10, LXVII, 5.

سُوْرَةُ الصّٰفّٰتِ مَكِّيَّةٌ

اٰيَاتُهَا ۱۸۲ (۳۷) رُكُوْعَاتُهَا ۵

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالصّٰٓفّٰتِ صَفًّا ۝۱

فَالزّٰجِرٰتِ زَجْرًا ۝۲

فَالتّٰلِيٰتِ ذِكْرًا ۝۳

اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۝۴

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝۵

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۝۶

وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۝۷

لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۝۸

دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝۹

اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ۝۱۰

فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ۝۱۱

بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ۝۱۲

وَاِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ۝۱۳

وَاِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ۝۱۴

وَقَالُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝۱۵

16. When we are dead and have become dust and bones, shall we then, forsooth, be raised (again)?

17. And our forefathers?

18. Say (O Muhammad): Yea, in truth; and ye will be brought low.

19. There is but one Shout, and lo! they behold,

20. And say: Ah, woe for us! This is the Day of Judgement.

21. This is the Day of Separation, which ye used to deny.

22. (And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship

23. Instead of Allah, and lead them to the path to hell;

24. And stop them, for they must be questioned:

25. What aileth you that ye help not one another?

26. Nay, but this day they make full submission.

27. And some of them draw near unto others, mutually questioning.

28. They say: Lo! ye used to come unto us, imposing, (swearing that ye spoke the truth).

29. They answer: Nay, but ye (yourselves) were not believers.

30. We had no power over you, but ye were wayward folk.

31. Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom).

32. Thus we misled you. Lo! we were (ourselves) astray.

33. Then lo! this day they (both) are sharers in the doom.

34. Lo! thus deal We with the guilty.

35. For when it was said unto them, There is no god save Allah, they were scornful

ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿١٦﴾
اَوَاٰبَآؤُنَا الْاَوَّلُوْنَ ﴿١٧﴾
قُلْ نَعَمْ وَاَنْتُمْ دَاخِرُوْنَ ﴿١٨﴾
فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ يَنْظُرُوْنَ ﴿١٩﴾
وَقَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ﴿٢٠﴾
هٰذَا يَوْمُ الْفَصْلِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢١﴾
اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ وَمَا كَانُوْا
يَعْبُدُوْنَ ﴿٢٢﴾
مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ﴿٢٣﴾
وَقِفُوْهُمْ اِنَّهُمْ مَّسْئُوْلُوْنَ ﴿٢٤﴾
مَا لَكُمْ لَا تَنَاصَرُوْنَ ﴿٢٥﴾
بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ ﴿٢٦﴾
وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٧﴾
قَالُوْٓا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ ﴿٢٨﴾
قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ﴿٢٩﴾
وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ﴿٣٠﴾
فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ اِنَّا لَذَآئِقُوْنَ ﴿٣١﴾
فَاَغْوَيْنٰكُمْ اِنَّا كُنَّا غٰوِيْنَ ﴿٣٢﴾
فَاِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٣﴾
اِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٤﴾
اِنَّهُمْ كَانُوْٓا اِذَا قِيْلَ لَهُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ
يَسْتَكْبِرُوْنَ ﴿٣٥﴾

36. And said: Shall we forsake our gods for a mad poet?

37. Nay, but he brought the Truth, and he confirmed those sent (before him).

38. Lo! (now) verily ye taste the painful doom—

39. Ye are requited naught save what ye did—

40. Save single-minded slaves of Allah;

41. For them there is a known provision,

42. Fruits! And they will be honoured

43. In the Gardens of delight,

44. On couches facing one another;

45. A cup from a gushing spring is brought round for them,

46. White, delicious to the drinkers,

47. Wherein there is no headache nor are they made mad thereby.

48. And with them are those of modest gaze, with lovely eyes,

49. (Pure) as they were hidden eggs (of the ostrich).

50. And some of them draw near unto others, mutually questioning.

51. A speaker of them saith: Lo! I had a comrade

52. Who used to say: Art thou in truth of those who put faith (in his words)?

53. Can we, when we are dead and have become mere dust and bones—can we (then) verily be brought to account?

54. He saith: Will ye look?

55. Then looketh he and seeth him in the depth of Hell.

56. He saith: By Allah, thou verily didst all but cause my ruin,

وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ﴿٣٧﴾

إِنَّكُمْ لَذَآئِقُوا۟ ٱلْعَذَابِ ٱلْأَلِيمِ ﴿٣٨﴾

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٤٠﴾

أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾

فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾

فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿٤٣﴾

عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ﴿٤٤﴾

يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍۭ ﴿٤٥﴾

بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ﴿٤٦﴾

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾

وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ﴿٤٨﴾

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٥٠﴾

قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾

يَقُولُ أَئِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ﴿٥٣﴾

قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾

فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ﴿٥٥﴾

قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾

57. And had it not been for the favour of my Lord, I too had been of those haled forth (to doom).

58. Are we then not to die

59. Saving our former death, and are we not to be punished?

60. Lo! this is the supreme triumph.

61. For the like of this, then, let the workers work.

62. Is this better as a welcome, or the tree of Zaqqūm?[1]

63. Lo! We have appointed it a torment for wrong-doers.

64. Lo! it is a tree that springeth in the heart of hell,

65. Its crop is as it were the heads of devils.

66. And lo! they verily must eat thereof, and fill (their) bellies therewith.

67. And afterward, lo! thereupon they have a drink of boiling water

68. And afterward, lo! their return is surely unto hell.

69. They indeed found their fathers astray,

70. But they make haste (to follow) in their footsteps.

71. And verily most of the men of old went astray before them.

72. And verily We sent among them warners.

73. Then see the nature of the consequence for those warned,

74. Save single-minded slaves of Allah.

75. And Noah verily prayed unto Us, and gracious was the Hearer of his prayer.

76. And We saved him and his household from the great distress,

77. And made his seed the survivors,

78. And left for him among the later folk (the salutation):

[1]XLIV, 43; LVI, 52.

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ﴿٧٢﴾

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ﴿٧٩﴾

79. Peace be unto Noah among the peoples!

اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٠﴾

80. Lo! thus do We reward the good.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨١﴾

81. Lo! he is one of Our believing slaves.

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿٨٢﴾

82. Then We did drown the others.

وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ﴿٨٣﴾

83. And lo! of his persuasion verily was Abraham

اِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ﴿٨٤﴾

84. When he came unto his Lord with a whole heart;

اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ﴿٨٥﴾

85. When he said unto his father and his folk: What is it that ye worship?

اَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ﴿٨٦﴾

86. Is it a falsehood--gods beside Allah that ye desire?

فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿٨٧﴾

87. What then is your opinion of the Lord of the Worlds?

فَنَظَرَ نَظْرَةً فِي النُّجُوْمِ ﴿٨٨﴾

88. And he glanced a glance at the stars

فَقَالَ اِنِّيْ سَقِيْمٌ ﴿٨٩﴾

89. Then said: Lo! I feel sick!

فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ ﴿٩٠﴾

90. And they turned their backs and went away from him.

فَرَاغَ اِلٰٓى اٰلِهَتِهِمْ فَقَالَ اَلَا تَاْكُلُوْنَ ﴿٩١﴾

91. Then turned he to their gods and said: Will ye not eat?

مَا لَكُمْ لَا تَنْطِقُوْنَ ﴿٩٢﴾

92. What aileth you that ye speak not?

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِيْنِ ﴿٩٣﴾

93. Then he attacked them, striking with his right hand.

فَاَقْبَلُوْٓا اِلَيْهِ يَزِفُّوْنَ ﴿٩٤﴾

94. And (his people) came toward him, hastening.

قَالَ اَتَعْبُدُوْنَ مَا تَنْحِتُوْنَ ﴿٩٥﴾

95. He said: Worship ye that which ye yourselves do carve

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ ﴿٩٦﴾

96. When Allah hath created you and what ye make?

قَالُوا ابْنُوْا لَهٗ بُنْيَانًا فَاَلْقُوْهُ فِي الْجَحِيْمِ ﴿٩٧﴾

97. They said: Build for him a building and fling him in the red-hot fire.

فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ ﴿٩٨﴾

98. And they designed a snare for him, but We made them the undermost.

وَقَالَ اِنِّيْ ذَاهِبٌ اِلٰى رَبِّيْ سَيَهْدِيْنِ ﴿٩٩﴾

99. And he said: Lo! I am going unto my Lord Who will guide me.

رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ ﴿١٠٠﴾

100. My Lord! Vouchsafe me of the righteous.

فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾

101 So We gave him tidings of a gentle son.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ۭ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ۡ سَتَجِدُنِيْٓ اِنْ شَاۗءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾

102. And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast.

فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ ﴿١٠٣﴾ ۚ

103. Then, when they had both surrendered (to Allah), and he had flung him down upon his face,

وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ﴿١٠٤﴾ ۙ

104. We called unto him: O Abraham!

قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١٠٥﴾

105. Thou hast already fulfilled the vision. Lo! thus do We reward the good.

اِنَّ هٰذَا لَهُوَ الْبَلٰۗؤُا الْمُبِيْنُ ﴿١٠٦﴾

106. Lo! that verily was a clear test.

وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ﴿١٠٧﴾

107. Then We ransomed him with a tremendous victim.

وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿١٠٨﴾ ۖ

108. And We left for him among the later folk (the salutation):

سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ﴿١٠٩﴾

109. Peace be unto Abraham!

كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿١١٠﴾

110. Thus do We reward the good.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١١١﴾

111. Lo! he is one of Our believing slaves.

وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿١١٢﴾

112. And We gave him tidings of the birth of Isaac, a Prophet of the righteous.

وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ ۭ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿١١٣﴾ ع ٢ ٩ ٧

113. And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.

وَلَقَدْ مَنَنَّا عَلٰي مُوْسٰى وَهٰرُوْنَ ﴿١١٤﴾ ۚ

114. And We verily gave grace unto Moses and Aaron,

وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ﴿١١٥﴾ ۚ

115. And saved them and their people from the great distress,

وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ﴿١١٦﴾ ۚ

116. And helped them so that they became the victors.

وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ﴿١١٧﴾ ۚ

117. And We gave them the clear Scripture

وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿١١٨﴾ ۚ

118. And showed them the right path.

119. And We left for them among the later folk (the salutation):

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ ﴿١١٩﴾

120. Peace be unto Moses and Aaron!

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

121. Lo! thus do We reward the good.

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

122. Lo! they are two of our believing slaves.

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾

123. And lo! Elias was of those sent (to warn),

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾

124. When he said unto his folk: Will ye not ward off (evil)?

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾

125. Will ye cry unto Baal and forsake the best of Creators,

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾

126. Allah, your Lord and Lord of your forefathers?

اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾

127. But they denied him, so they surely will be haled forth (to the doom)

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

128. Save single-minded slaves of Allah.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾

129. And We left for him among the later folk (the salutation):

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾

130. Peace be unto Elias!

سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ﴿١٣٠﴾

131. Lo! thus do We reward the good.

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

132. Lo! he is one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

133. And lo! Lot verily was of those sent (to warn),

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

134. When We saved him and his household, every one,

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

135. Save an old woman among those who stayed behind;

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

136. Then We destroyed the others.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾

137. And lo! ye verily pass by (the ruin of) them in the morning

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾

138. And at night-time; have ye then no sense?

وَبِاللَّيْلِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

139. And Lo! Jonah verily was of those sent (to warn)

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

140. When he fled unto the laden ship.

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ ﴿١٤١﴾

141. And they drew lots and was of those rejected;

فَالْتَقَمَهُ الْحُوْتُ وَهُوَ مُلِيْمٌ ﴿١٤٢﴾

142. And the fish swallowed him while he was blameworthy;

فَلَوْلَآ اَنَّهٗ كَانَ مِنَ الْمُسَبِّحِيْنَ ﴿١٤٣﴾

143. And had he not been one of those who glorify (Allah)

لَلَبِثَ فِيْ بَطْنِهٖٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿١٤٤﴾

144. He would have tarried in its belly till the day when they are raised;

فَنَبَذْنٰهُ بِالْعَرَآءِ وَهُوَ سَقِيْمٌ ﴿١٤٥﴾

145. Then We cast him on a desert shore while he was sick;

وَاَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ﴿١٤٦﴾

146. And We caused a tree of gourd to grow above him;

وَاَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ﴿١٤٧﴾

147. And We sent him to a hundred thousand (folk) or more

فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿١٤٨﴾

148. And they believed, therefore We gave them comfort for a while.

فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُوْنَ ﴿١٤٩﴾

149. Now ask them (O Muhammad): Hath thy Lord daughters whereas they have sons?

اَمْ خَلَقْنَا الْمَلٰٓئِكَةَ اِنَاثًا وَّهُمْ شٰهِدُوْنَ ﴿١٥٠﴾

150. Or created We the angels females while they were present?

اَلَآ اِنَّهُمْ مِّنْ اِفْكِهِمْ لَيَقُوْلُوْنَ ﴿١٥١﴾

151. Lo! it is of their falsehood that they say:

وَلَدَ اللّٰهُ ۙ وَاِنَّهُمْ لَكٰذِبُوْنَ ﴿١٥٢﴾

152. Allah hath begotten. And lo! verily they tell a lie.

اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ ﴿١٥٣﴾

153. (And again of their falsehood): He hath preferred daughters to sons.

مَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ ﴿١٥٤﴾

154. What aileth you? How judge ye?

اَفَلَا تَذَكَّرُوْنَ ﴿١٥٥﴾

155. Will ye not then reflect?

اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿١٥٦﴾

156. Or have ye a clear warrant?

فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٥٧﴾

157. Then produce your writ, if ye are truthful.

وَجَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ۭ وَلَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ ﴿١٥٨﴾

158. And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him).

سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ﴿١٥٩﴾

159. Glorified be Allah from that which they attribute (unto Him),

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٦٠﴾

160. Save single-minded slaves of Allah!

فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ ﴿١٦١﴾

161. Lo! verily, ye and that which ye worship,

مَآ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ﴿١٦٢﴾

162. Ye cannot excite (anyone) against Him

اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ﴿١٦٣﴾

163. Save him who is to burn in hell.

وَمَا مِنَّآ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ﴿١٦٤﴾

164. There is not one of Us[1] but hath his known position

وَّاِنَّا لَنَحْنُ الصَّآفُّوْنَ ﴿١٦٥﴾

165. Lo! We, even We are they who set the ranks.

وَاِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ﴿١٦٦﴾

166. Lo! We, even We are they who hymn His praise

وَاِنْ كَانُوْا لَيَقُوْلُوْنَ ﴿١٦٧﴾

167 And indeed they used to say:

لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ ﴿١٦٨﴾

168. If we had but a reminder from the men of old

لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٦٩﴾

169. We would be single-minded slaves of Allah.

فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ﴿١٧٠﴾

170. Yet (now that it is come) they disbelieve therein; but they will come to know.

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ﴿١٧١﴾

171. And verily Our word went forth of old unto Our bondmen sent (to warn)

اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ﴿١٧٢﴾

172. That they verily would be helped,

وَاِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ﴿١٧٣﴾

173. And that Our host, they verily would be the victors.

فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٤﴾

174. So withdraw from them (O Muhammad) awhile,

وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٥﴾

175. And watch, for they will (soon) see.

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿١٧٦﴾

176. Would they hasten on Our doom?

فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ﴿١٧٧﴾

177. But when it cometh home to them, then it will be a hapless morn for those who have been warned.

وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٨﴾

178. Withdraw from them awhile

وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٩﴾

179. And watch, for they will (soon) see.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ﴿١٨٠﴾

180. Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿١٨١﴾

181. And peace be unto those sent (to warn).

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٨٢﴾ ع ٥ ٩

182. And praise be to Allah, Lord of the Worlds!

[1]Here the revealing angel speaks in person.

SURAH XXXVIII

Sad

Sad. This Surah takes its name from the letter of the Arabic Alphabet which stands alone as the first verse. Tradition says that the first ten verses were revealed when the leaders of the Qureysh tried to persuade Abu Talib to withdraw his protection from the Prophet, or when Abu Talib died. The former is the more probable.

Its place is in the middle group of Meccan Surahs.

ṢĀD

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ṣād. By the renowned Qur'ān,

2. Nay, but those who disbelieve are in false pride and schism.

3. How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!

4. And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan.

5. Maketh he the gods One God? Lo! that is an astounding thing.

6. The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! this is a thing designed.

7. We have not heard of this in later religion. This is naught but an invention.

8. Hath the reminder been revealed unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.

9. Or are theirs the treasures of the mercy of the Lord, the Mighty, the Bestower?

10. Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes!

11. A defeated host are (all) the factions that are there.

آیاتها ٨٨ (٣٨) سورة صٓ مكية ركوعاتها

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صٓ وَالْقُرْاٰنِ ذِى الذِّكْرِ ۝١

بَلِ الَّذِيْنَ كَفَرُوْا فِىْ عِزَّةٍ وَّشِقَاقٍ ۝٢

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ۝٣

وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ ۖ وَقَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۝٤

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَىْءٌ عُجَابٌ ۝٥

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَاصْبِرُوْا عَلٰٓى اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَىْءٌ يُّرَادُ ۝٦

مَا سَمِعْنَا بِهٰذَا فِى الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَآ اِلَّا اخْتِلَاقٌ ۝٧

ءَاُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِىْ شَكٍّ مِّنْ ذِكْرِىْ ۚ بَلْ لَّمَّا يَذُوْقُوْا عَذَابِ ۝٨

اَمْ عِنْدَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ ۝٩

اَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوْا فِى الْاَسْبَابِ ۝١٠

جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْاَحْزَابِ ۝١١

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّعَادٌ وَّفِرْعَوْنُ
ذُو الْأَوْتَادِ ﴿١٢﴾

12. The folk of Noah before them denied (their messenger) and (so did the tribe of) 'Aād, and Pharaoh firmly planted,

وَثَمُودُ وَقَوْمُ لُوطٍ وَّأَصْحٰبُ الْأَيْكَةِ أُولٰٓئِكَ
الْأَحْزَابُ ﴿١٣﴾

13. And (the tribe of) Thamūd, and the folk of Lot, and the dwellers in the wood[1]: these were the factions.

إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ ع ١

14. Not one of them but did deny the messengers, therefore My doom was justified,

وَمَا يَنْظُرُ هٰٓؤُلَآءِ إِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ
فَوَاقٍ ﴿١٥﴾

15. These wait for but one Shout, there will be no second thereto.

وَقَالُوا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾

16. They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.

اصْبِرْ عَلٰى مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ
ذَا الْأَيْدِ ۖ إِنَّهٗ أَوَّابٌ ﴿١٧﴾

17. Bear with what they say, and remember Our bondman David, lord of might. Lo! he was ever turning in repentance (toward Allah).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَ
الْإِشْرَاقِ ﴿١٨﴾

18. Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise,

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهٗ أَوَّابٌ ﴿١٩﴾

19. And the birds assembled; all were turning unto Him

وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ
الْخِطَابِ ﴿٢٠﴾

20. We made his kingdom strong and gave him wisdom and decisive speech.

وَهَلْ أَتٰىكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ نف ١

21. And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber!

إِذْ دَخَلُوا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ
خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا
بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَآ إِلٰى سَوَآءِ الصِّرَاطِ ﴿٢٢﴾

22. How they burst in upon David, and he was afraid of them! They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefore judge aright between us; be not unjust; and show us the fair way.

إِنَّ هٰذَآ أَخِي لَهٗ تِسْعٌ وَّتِسْعُونَ نَعْجَةً وَّلِيَ
نَعْجَةٌ وَّاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي
فِي الْخِطَابِ ﴿٢٣﴾

23. Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.

[1]Midian.

24. (David) said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ﴿٢٤﴾

25. So We forgave him that; and lo! he had access to Our presence and a happy journey's end.

فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٢٥﴾

26. (And it was said unto him): O David! Lo! We have set thee as a viceroy in the earth; therefore judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot they Day of Reckoning.

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

27. And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve from the Fire!

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

28. Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

29. (This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.

كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

30. And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (toward Allah).

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ۚ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿٣٠﴾

31. When there were shown to him at eventide lightfooted coursers

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾

32. And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي ۖ حَتَّىٰ تَوَارَتْ بِالْحِجَابِ ﴿٣٢﴾

33. (Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks.

رُدُّوْهَا عَلَيَّ ۚ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَالْاَعْنَاقِ ﴿٣٣﴾

34. And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent.

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿٣٤﴾

35. He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower.

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿٣٥﴾

36. So We made the wind subservient unto him, setting fair by his command whithersoever he intended.

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ﴿٣٦﴾

37. And the unruly,[1] every builder and diver (made We subservient),

وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّغَوَّاصٍ ﴿٣٧﴾

38. And others linked together in chains,

وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿٣٨﴾

39. (Saying): This is Our gift, so bestow thou, or withhold, without reckoning.

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

40. And lo! he hath favour with Us, and a happy journey's end.

وَاِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿٤٠﴾

41. And make mention (O Muhammad) of Our bondman Job, when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment.

وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّعَذَابٍ ﴿٤١﴾

42. (And it was said unto him): Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink.

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ﴿٤٢﴾

43. And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.

وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٤٣﴾

44. And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord).

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ۭ اِنَّا وَجَدْنٰهُ صَابِرًا ۭ نِعْمَ الْعَبْدُ ۭ اِنَّهٗٓ اَوَّابٌ ﴿٤٤﴾

45. And make mention of our bondmen, Abraham, Isaac and Jacob, men of parts and vision.

وَاذْكُرْ عِبٰدَنَآ اِبْرٰهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ اُولِي الْاَيْدِيْ وَالْاَبْصَارِ ﴿٤٥﴾

46. Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).

اِنَّآ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

47. Lo! in Our sight they are verily of the elect, the excellent.

وَاِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ﴿٤٧﴾

[1] Lit. *devis.*

48. And make mention of Ishmael and Elisha and Dhū'l-Kifl.[1] All are of the chosen.

49. This is a reminder. And lo! for those who ward off (evil) is a happy journey's end.

50. Gardens of Eden, whereof the gates are opened for them.

51. Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein.

52. And with them are those of modest gaze, companions.

53. This it is that ye are promised for the Day of Reckoning.

54. Lo! this in truth is Our provision, which will never waste away.

55. This (is for the righteous). And lo! for the transgressors there will be an evil journey's end,

56. Hell, where they will burn, an evil resting place.

57. Here is a boiling and an ice-cold draught, so let them taste it,

58. And other (torment) of the kind in pairs (the two extremes)!

59. Here is an army rushing blindly with you. (Those who are already in the fire say): No word of welcome for them. Lo! they will roast at the Fire.

60. They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight.

61. They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire!

62. And they say: What aileth us that we behold not men whom we were wont to count among the wicked?

63. Did we take them (wrongly) for a laughing-stock, or have our eyes missed them?

وَاذْكُرْ إِسْمٰعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ
الْأَخْيَارِ ﴿٤٨﴾

هٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾

جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْأَبْوَٰبُ ﴿٥٠﴾

مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾

وَعِندَهُمْ قَٰصِرَٰتُ الطَّرْفِ أَتْرَابٌ ﴿٥٢﴾

هٰذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٣﴾

إِنَّ هٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ﴿٥٤﴾

هٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ﴿٥٥﴾

جَهَنَّمَ يَصْلَوْنَهَا ۖ فَبِئْسَ الْمِهَادُ ﴿٥٦﴾

هٰذَا ۙ فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾

وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَاجٌ ﴿٥٨﴾

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًۢا بِهِمْ ۚ إِنَّهُمْ
صَالُوا النَّارِ ﴿٥٩﴾

قَالُوا بَلْ أَنتُمْ ۖ لَا مَرْحَبًۢا بِكُمْ ۚ أَنتُمْ قَدَّمْتُمُوهُ
لَنَا ۖ فَبِئْسَ الْقَرَارُ ﴿٦٠﴾

قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا
فِى النَّارِ ﴿٦١﴾

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ
الْأَشْرَارِ ﴿٦٢﴾

أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَٰرُ ﴿٦٣﴾

[1]A prophet of the Arabs whose story is like that of Ezekiel.

64. Lo! that is very truth: The wrangling of the dwellers in the Fire:

65. Say (unto them, O Muhammad) I am only a warner, and there is no God save Allah, the One, the Absolute,

66. Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.

67. Say: It is tremendous tidings

68. Whence ye turn away!

69. I had no knowledge of the Highest Chiefs when they disputed;

70. It is revealed unto me only that I may be a plain warner.

71. When thy Lord said unto the angels: lo! I am about to create a mortal out of mire,

72. And when I have fashioned him and breathed into him of My spirit, then fall down before him prostrate,

73. The angels fell down prostrate, every one.

74. Saving Iblis; he was scornful and became one of the disbelievers.

75. He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands?[1] Art thou too proud or art thou of the high exalted?

76. He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.

77. He said: Go forth from hence, for lo! thou art outcast.

78. And lo! My curse is on thee till the Day of Judgement.

ع ١٣

إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ

الْقَهَّارُ ﴿٦٥﴾

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ

الْغَفَّارُ ﴿٦٦﴾

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٧﴾

أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ

يَخْتَصِمُونَ ﴿٦٩﴾

إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن

طِينٍ ﴿٧١﴾

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا

لَهُ سَاجِدِينَ ﴿٧٢﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ

بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ ﴿٧٥﴾

قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ

مِن طِينٍ ﴿٧٦﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٨﴾

[1]The Muslim mystics explain this as meaning with both the glorious and the terrific attributes of God, whereas the angels were created by the exercise of only one class of attributes.

79. He said: My Lord! Reprieve me till the day when they are raised.

قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

80. He said: Lo! thou art of those reprieved

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٨٠﴾

81. Until the day of the time appointed.

إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

82. He said: Then, by Thy might, I surely will beguile them every one,

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

83. Save Thy single-minded slaves among them.

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

84. He said: The Truth is, and the Truth I speak,

قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

85. That I shall fill hell with thee and with such of them as follow thee, together.

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

86. Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no impostor.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

87. Lo! it is naught else than a reminder for all peoples

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٧﴾

88. And ye will come in time to know the truth thereof.

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾ ع ١٤

SURAH XXXIX

The Troops

Az-Zumar, "The Troops," takes its name from a peculiar word, meaning troops or companies, which occurs in v. 71, and again in v. 73. Some authorities think that vv. 53 and 54 were revealed at Al-Madinah.

It seems manifestly to belong to the middle group of Meccan Surahs, though Noldeke places it in his last group.

THE TROOPS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The revelation of the Scripture is from Allah, the Mighty, the Wise.

2. Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).

3. Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.

4. If Allah had willed to choose a son, he could have chosen what he would of that which He hath created. Be He glorified! He is Allah, the One, the Absolute.

5. He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?

6. He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a three-fold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no God save Him. How then are ye turned away?

اٰيَاتُهَا ٧٥ (٣٩) سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٨

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ١

اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ
مُخْلِصًا لَّهُ الدِّيْنَ ٢

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَالَّذِيْنَ اتَّخَذُوْا مِنْ
دُوْنِهٖٓ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى
اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ
فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ
كٰذِبٌ كَفَّارٌ ٣

وقف لازم

لَوْ اَرَادَ اللّٰهُ اَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ
مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ٤

خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ
عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ ؕ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ
الْعَزِيْزُ الْغَفَّارُ ٥

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا
وَاَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ؕ يَخْلُقُكُمْ
فِيْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ
ثَلٰثٍ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ لَآ اِلٰهَ اِلَّا هُوَ ۚ
فَاَنّٰى تُصْرَفُوْنَ ٦

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ
لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا
تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ
فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

7. If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).

وَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ
ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو
إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن
سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ
أَصْحَابِ النَّارِ ﴿٨﴾

8. And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him, he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from His way. Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ
الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا
يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾ ع ١٥

9. Is he who payeth adoration in the watches of the night, prostrate and standing, bewaring of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا
فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا
يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴿١٠﴾

10. Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿١١﴾ ل

11. Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

12. And I am commanded to be the first of those who surrender[1] (unto Him).

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ
عَظِيمٍ ﴿١٣﴾

13. Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.

قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي ﴿١٤﴾ ل

14. Say: Allah I worship, making my religion pure for Him (only).

[1]Ar. *Muslimun.*

فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ ۗ قُلْ إِنَّ الْخَاسِرِينَ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ
أَلَا ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾

15. Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss!

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ
ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ يَا عِبَادِ
فَاتَّقُونِ ﴿١٦﴾

16. They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوا
إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿١٧﴾

17. And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefore give good tidings (O Muhammad) to my bondmen

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ
الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ ﴿١٨﴾

18. Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ۚ أَفَأَنتَ تُنقِذُ
مَن فِي النَّارِ ﴿١٩﴾

19. Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?

لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا
غُرَفٌ مَّبْنِيَّةٌ ۖ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَعْدَ
اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

20. But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا
أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ
حُطَامًا ۗ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٢١﴾ ع ٢ ١٦

21. Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as water-springs, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ
مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

22. Is he whose bosom Allah hath expanded for the Surrender[1] (unto Him), so that he followeth a light from His Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.

[1]Ar. *Al-Islam.*

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ
تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ
تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ۭ ذٰلِكَ
هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَاۗءُ ۭ وَمَنْ يُّضْلِلِ
اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۝٢٣

23. Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him Whom Allah sendeth astray, for him there is no guide.

اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْۗءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ۭ
وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ۝٢٤

24. Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.

كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُوْنَ ۝٢٥

25. Those before them denied, and so the doom came on them whence they knew not.

فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَ
لَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝٢٦ وقف لازم

26. Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ
مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ۝٢٧

27. And verily We have coined for mankind in this Qur'ān all kinds of similitudes, that haply they may reflect;

قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ۝٢٨

28. A Lecture[1] in Arabic, containing no crookedness, that haply they may ward off (evil).

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَاۗءُ مُتَشٰكِسُوْنَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ ۭ هَلْ يَسْتَوِيٰنِ مَثَلًا ۭ اَلْحَمْدُ
لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۝٢٩

29. Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.

اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ۝٣٠

30. Lo! thou wilt die, and lo! they will die;

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ۝٣١ ع ٣ ج ١٧

31. Then lo! on the Day of Resurrection, before your Lord ye will dispute.

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ
بِالصِّدْقِ اِذْ جَاۗءَهٗ ۭ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى
لِّلْكٰفِرِيْنَ ۝٣٢ ج ع ٢٤

32. And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell?

[1]Ar. *Qur'an*

33. And whoso bringeth the truth and believeth therein—Such are the dutiful.

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٣﴾

34. They shall have what they will of their Lord's bounty. That is the reward of the good:

لَهُم مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٤﴾

35. That Allah will remit from them the worst of what they did, and will pay them reward for the best they used to do.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

36. Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِن دُونِهِ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

37. And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ ۗ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انتِقَامٍ ﴿٣٧﴾

38. And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, If Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٨﴾

39. Say: O my people! Act in your manner. I too am acting. Thus ye will come to know

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

40. Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom.

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

41. Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.

إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾ ع ١

42. Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought.

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ
فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ مُّسَمًّى ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٤٢﴾

43. Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence?

اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَاۗءَ ۭ قُلْ اَوَلَوْ كَانُوْا لَا
يَمْلِكُوْنَ شَيْـــًٔا وَّلَا يَعْقِلُوْنَ ﴿٤٣﴾

44. Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ۭ لَهٗ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ ۭ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٤٤﴾

45. And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.

وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا
يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖٓ
اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿٤٥﴾

46. Say: O Allah! Creator of the heavens and the earth! Knower of the invisible and the visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عٰلِمَ الْغَيْبِ
وَالشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا
فِيْهِ يَخْتَلِفُوْنَ ﴿٤٦﴾

47. And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ
مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْۗءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ۭ
وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ﴿٤٧﴾

48. And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا
بِهٖ يَسْتَهْزِءُوْنَ ﴿٤٨﴾

49. Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ۡ ثُمَّ اِذَا خَوَّلْنٰهُ
نِعْمَةً مِّنَّا ۙ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰي عِلْمٍ ۭ بَلْ هِيَ
فِتْنَةٌ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٤٩﴾

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَآ أَغْنٰى عَنْهُمْ مَّا
كَانُوا يَكْسِبُونَ ﴿٥٠﴾

50. Those before them said it, yet (all) that they had earned availed them not;

فَأَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوا ۚ وَالَّذِينَ ظَلَمُوا
مِنْ هٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّاٰتُ مَا كَسَبُوا ۚ وَمَا
هُمْ بِمُعْجِزِينَ ﴿٥١﴾

51. But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.

أَوَلَمْ يَعْلَمُوٓا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ
وَيَقْدِرُ ۚ إِنَّ فِي ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُونَ ﴿٥٢﴾ ع ٦

52. Know they not that Allah enlargeth providence for whom He will, and straiteneth if (for whom He will). Lo! herein verily are portents for people who believe.

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلٰٓى أَنْفُسِهِمْ لَا
تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

53. Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.

وَأَنِيبُوٓا إِلٰى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَّأْتِيَكُمُ
الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ ﴿٥٤﴾

54. Turn unto Him repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

وَاتَّبِعُوٓا أَحْسَنَ مَآ أُنْزِلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ
قَبْلِ أَنْ يَّأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّأَنْتُمْ لَا
تَشْعُرُونَ ﴿٥٥﴾

55. And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,

أَنْ تَقُولَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِي
جَنْۢبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السّٰخِرِينَ ﴿٥٦﴾

56. Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدٰىنِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

57. Or should say: if Allah had but guided me I should have been among the dutiful!

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ
مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

58. Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!

بَلٰى قَدْ جَآءَتْكَ اٰيٰتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ
مِنَ الْكٰفِرِينَ ﴿٥٩﴾

59. (But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers.

وَيَوْمَ الْقِيٰمَةِ تَرَى الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ
مُّسْوَدَّةٌ ۭ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ﴿٦٠﴾

60. And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?

وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۡ لَا يَمَسُّهُمُ
السُّوْۗءُ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦١﴾

61. And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۡ وَّهُوَ عَلٰي كُلِّ شَيْءٍ وَّكِيْلٌ ﴿٦٢﴾

62. Allah is Creator of all things, and He is Guardian over all things.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَالَّذِيْنَ كَفَرُوْا
بِاٰيٰتِ اللّٰهِ اُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ﴿٦٣﴾ ع ٦

63. His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah—such are they who are the losers.

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ ﴿٦٤﴾

64. Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools!

وَلَقَدْ اُوْحِيَ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ لَىِٕنْ اَشْرَكْتَ
لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿٦٥﴾

65. And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.

بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿٦٦﴾

66. Nay, but Allah must thou serve, and be among the thankful!

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا
قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ۭ
سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٧﴾

67. And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from All that they ascribe as partner (unto Him).

وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي
الْاَرْضِ اِلَّا مَنْ شَاۗءَ اللّٰهُ ۭ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا
هُمْ قِيَامٌ يَّنْظُرُوْنَ ﴿٦٨﴾

68. And the Trumpet is blown, and all who are in the heavens and the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!

وَاَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِايْۗءَ
بِالنَّبِيّٖنَ وَالشُّهَدَاۗءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ
لَا يُظْلَمُوْنَ ﴿٦٩﴾

69. And the earth shineth with the light of her Lord, and the book is set up, and the Prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ اَعْلَمُ بِمَا
يَفْعَلُوْنَ ﴿٧٠﴾ ع ٧ ٤

70. And each soul is paid in full for what it did. And He is best Aware of what they do.

وَسِيقَ الَّذِينَ كَفَرُوٓا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا
جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ
حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾

71. And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom for disbelievers is fulfilled.

قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ
مَثْوَى ٱلْمُتَكَبِّرِينَ ﴿٧٢﴾

72. It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners.

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ
إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ﴿٧٣﴾

73. And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein;

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا
ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ
أَجْرُ ٱلْعَٰمِلِينَ ﴿٧٤﴾

74. They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.

وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ
بِحَمْدِ رَبِّهِمْ ۚ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾ ع

75. And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!

SURAH XL

The Believer

Al-Mu'min, "The Believer," takes its name from vv. 28-45, which describe the attempt of a believer, in the house of Pharaoh, to dissuade his people from opposing Moses and Aaron. It is the first of seven Surahs beginning with the Arabic letters Ha, Mim, all of which are sometimes referred to as Ha, Mim.

It belongs to the middle group of Meccan Surahs. Some authorities hold vv. 56 and 57 to have been revealed at Al-Madinah.

THE BELIEVER

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Hā. Mîm.[1]

2. The revelation of the Scripture is from Allah, the Mighty, the Knower,

3. The Forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying.

4. None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive thee (O Muhammad).

5. The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment!

6. Thus was the word of thy Lord concerning those who disbelieve fulfilled: that they are owners of the Fire.

7. Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge, therefore forgive those who repent and follow Thy way: Ward off from them the punishment of hell!

8. Our Lord! And make them enter the Gardens of Eden which Thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise:

[1]See Sur. II, v. 1, footnote.

اٰيَاتُهَا ٨٥ (٤٠) سُوْرَةُ الْمُؤْمِنِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٩

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۚ ﴿١﴾

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۙ ﴿٢﴾

غَافِرِ الذَّنْۢبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ۙ

ذِى الطَّوْلِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ؕ اِلَيْهِ الْمَصِيْرُ ﴿٣﴾

مَا يُجَادِلُ فِىْٓ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا

يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ﴿٤﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّالْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۖ

وَهَمَّتْ كُلُّ اُمَّةٍۭ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجٰدَلُوْا

بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۫ فَكَيْفَ

كَانَ عِقَابِ ﴿٥﴾

وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا

اَنَّهُمْ اَصْحٰبُ النَّارِ ۘ ﴿٦﴾

وقف النبي صلى الله عليه وسلم وقف لازم

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ

رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ

رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ

تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ ﴿٧﴾

رَبَّنَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ ۨالَّتِىْ وَعَدْتَّهُمْ

وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ؕ

اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۙ ﴿٨﴾

وَقِهِمُ السَّيِّاٰتِ ۚ وَمَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ
فَقَدْ رَحِمْتَهٗ ۚ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝٩

9. And ward off from them ill deeds; and he from whom Thou wardest off ill deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph.

اِنَّ الَّذِيْنَ كَفَرُوْا يُنَادَوْنَ لَمَقْتُ اللّٰهِ اَكْبَرُ
مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِيْمَانِ
فَتَكْفُرُوْنَ ۝١٠

10. Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called unto the faith but did refuse.

قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَيْنِ وَاَحْيَيْتَنَا اثْنَتَيْنِ
فَاعْتَرَفْنَا بِذُنُوْبِنَا فَهَلْ اِلٰى خُرُوْجٍ مِّنْ
سَبِيْلٍ ۝١١

11. They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?

ذٰلِكُمْ بِاَنَّهٗٓ اِذَا دُعِيَ اللّٰهُ وَحْدَهٗ كَفَرْتُمْ ۚ
وَاِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا ۭ فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ
الْكَبِيْرِ ۝١٢

12. (It is said unto them): This is (your plight) because when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.

هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَاۗءِ
رِزْقًا ۭ وَمَا يَتَذَكَّرُ اِلَّا مَنْ يُّنِيْبُ ۝١٣

13. He it is Who showeth you His portents, and sendeth down for you provision from the sky. None payeth heed save him who turneth (unto Him) repentant.

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ
الْكٰفِرُوْنَ ۝١٤

14. Therefore (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse—

رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوْحَ مِنْ
اَمْرِهٖ عَلٰي مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ
التَّلَاقِ ۝١٥

15. The Exalter of Ranks, the Lord of the Throne. He casteth the Spirit of His command upon whom He will of His slaves, that He may warn of the Day of Meeting—

يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ۭ
لِمَنِ الْمُلْكُ الْيَوْمَ ۭ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ۝١٦

16. The day when they come forth, nothing of them being hidden from Allah. Whose is the sovereignty this Day? It is Allah's the One, the Almighty.

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ۭ لَا ظُلْمَ الْيَوْمَ ۭ
اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝١٧

17. This Day is each soul requited that which it hath earned; no wrong (is done) this Day. Lo! Allah is Swift at reckoning.

18. Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor who will be heard.

19. He knoweth the traitor of the eyes, and that which the bosoms hide.

20. Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.

21. Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.

22. That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but they disbelieved; so Allah seized them. Lo! He is Strong, Severe in punishment.

23. And verily We sent Moses with Our revelations and a clear warrant

24. Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!

25. And when he brought them the Truth from Our Presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.

26. And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى
الْحَنَاجِرِ كَاظِمِينَ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ
وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾
يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾
وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ
دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ
الْبَصِيرُ ﴿٢٠﴾ ع ٢ ١١ ٧
أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ
عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ
قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾
ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا
فَأَخَذَهُمُ اللَّهُ ۖ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾
إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ
كَذَّابٌ ﴿٢٤﴾
فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا
أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ
وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾
وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۖ
إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي
الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

وَقَالَ مُوسٰٓى اِنِّىْ عُذْتُ بِرَبِّىْ وَرَبِّكُمْ مِّنْ كُلِّ
مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

27. Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗٓ
اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّىَ اللّٰهُ وَقَدْ جَآءَكُمْ
بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ۭ وَاِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ
وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِىْ يَعِدُكُمْ ۭ
اِنَّ اللّٰهَ لَا يَهْدِىْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

28. And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِى الْاَرْضِ ۡ
فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ۭ قَالَ
فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا
سَبِيْلَ الرَّشَادِ ﴿٢٩﴾

29. O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to a wise policy.

وَقَالَ الَّذِىْٓ اٰمَنَ يٰقَوْمِ اِنِّىْٓ اَخَافُ عَلَيْكُمْ مِّثْلَ
يَوْمِ الْاَحْزَابِ ﴿٣٠﴾

30. And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old);

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ وَالَّذِيْنَ
مِنْۢ بَعْدِهِمْ ۭ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

31. A plight like that of Noah's folk, and 'Aād and Thamūd, and those after them, and Allah willeth no injustice for (His) slaves.

وَيٰقَوْمِ اِنِّىْٓ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾

32. And, O my people! Lo! I fear for a Day of Summoning,—

يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ
وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٣٣﴾

33. A Day when ye will turn to flee, having no preserver from Allah, and he whom Allah sendeth astray, for him there is no guide.

وَلَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ
فِىْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ۭ حَتّٰٓى اِذَا هَلَكَ قُلْتُمْ
لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ۭ كَذٰلِكَ يُضِلُّ
اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُۨ ﴿٣٤﴾

34. And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, he said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.

35. Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

36. And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads,—

وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾

37. The roads of the heavens, and may look upon the God of Moses, though verily I think him a liar. Thus was the evil that he did made fair-seeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin.

أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾ ع ٩

38. And he who believed said: O my people! Follow me. I will show you the way of right conduct.

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

39. O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.

يَا قَوْمِ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

40. Whoso doth an ill-deed, he will be repaid the like thereof, while whoso doth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

41. And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

42. Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾

لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي
الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ
الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

43. Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the fire.

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِي إِلَى
اللَّهِ ۚ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾

44. And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ
سُوءُ الْعَذَابِ ﴿٤٥﴾

45. So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۚ وَيَوْمَ
تَقُومُ السَّاعَةُ ۖ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ ﴿٤٦﴾

46. The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom.

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ
عَنَّا نَصِيبًا مِنَ النَّارِ ﴿٤٧﴾

47. And when they wrangle in the fire, the weak say unto those who were proud: Lo! we were a following unto you: will ye therefore rid us of a portion of the Fire?

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ
حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾

48. Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا
رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٩﴾

49. And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment.

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۖ قَالُوا
بَلَىٰ ۖ قَالُوا فَادْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي
ضَلَالٍ ﴿٥٠﴾ ع ١٠

50. They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾

51. Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the Day when the witnesses arise,—

52. The Day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode.

يَوْمَ لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ﴿٥٢﴾

53. And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,

وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَاَوْرَثْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ ﴿٥٣﴾

54. A guide and a reminder for men of understanding.

هُدًى وَّذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿٥٤﴾

55. Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ﴿٥٥﴾

56. Lo! those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the Seer.

اِنَّ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٥٦﴾

57. Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٧﴾

58. And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْۤءُ ۭ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿٥٨﴾

59. Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.

اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿٥٩﴾

60. And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿٦٠﴾

61. Allah it is Who hath appointed for you night that ye may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٦١﴾

62. Such is Allah, your Lord, the Creator of all things. There is no God save Him. How then are ye perverted?

63. Thus are they perverted who deny the revelations of Allah.

64. Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!

65. He is the Living One. There is no God save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!

66. Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds.

67. He it is Who created you from dust, then from a drop (of seed), then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men—though some among you die before—and that ye reach an appointed term, that haply ye may understand.

68. He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.

69. Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away!—

70. Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know,

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَآ إِلٰهَ إِلَّا هُوَ ۖ فَأَنّٰى تُؤْفَكُونَ ﴿٦٢﴾ وقف لازم

كَذٰلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللّٰهِ يَجْحَدُونَ ﴿٦٣﴾

اَللّٰهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

هُوَ الْحَيُّ لَآ إِلٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللّٰهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا ۚ وَمِنْكُمْ مَنْ يُتَوَفّٰى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضٰى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾ ع ٧ ١٢

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللّٰهِ ۖ أَنّٰى يُصْرَفُونَ ﴿٦٩﴾ قف لازم

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

71. When carcans are about their necks and chains. They are dragged

72. Through boiling waters; then they are thrust into the Fire.

73. Then it is said unto them: Where are (all) that ye used to make partners (in the Sovereignty)

74. Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus doth Allah send astray the disbelievers (in His guidance).

75. (And it is said unto them): This is because ye exulted in the earth without right, and because ye were petulant.

76. Enter ye the gates of Hell, to dwell therein. Evil is the habitation of the scornful.

77. Then have patience (O Muhammad). Lo! the promise of Allah is true. And whether we let thee see a part of that which We promise them, or (whether) We cause thee to die, still unto Us they will be brought back.

78. Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment cometh (the cause) is judged aright, and the followers of vanity will then be lost.

79. Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some—

80. (Many) benefits ye have from them—and that ye may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.

81. And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny?

إِذِ الْأَغْلٰلُ فِيٓ أَعْنَاقِهِمْ وَالسَّلٰسِلُ يُسْحَبُونَ ﴿٧١﴾
فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾
ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾
مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَل لَّمْ نَكُن
نَّدْعُو مِن قَبْلُ شَيْئًا كَذٰلِكَ يُضِلُّ اللَّهُ
الْكٰفِرِينَ ﴿٧٤﴾
ذٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾
ادْخُلُوٓا أَبْوَابَ جَهَنَّمَ خٰلِدِينَ فِيهَا فَبِئْسَ
مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ
الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾
وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا
عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ
لِرَسُولٍ أَن يَأْتِيَ بِـَٔايَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا
جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ ﴿٧٨﴾ ع ١٣
اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَ
مِنْهَا تَأْكُلُونَ ﴿٧٩﴾
وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي
صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾
وَيُرِيكُمْ ءَايَٰتِهِ فَأَيَّ ءَايَٰتِ اللَّهِ تُنكِرُونَ ﴿٨١﴾

82. Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً
وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا
يَكْسِبُونَ ﴿٨٢﴾

83. And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا
عِندَهُم مِّنَ الْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا
بِهِ يَسْتَهْزِئُونَ ﴿٨٣﴾

84. Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him)!

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا
بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

85. But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondsmen. And then the disbelievers will be ruined.

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ
سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۖ وَخَسِرَ
هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾ ع ٩ ٧ ١٤

SURAH XLI

They Are Expounded

Fusilat, "They Are Expounded," derives its title from a word in v. 2. It is also often called *Ha. Mim. As-Sajdah*, from a word in v. 37, *Ha Mim* being added to distinguish it from Surah XXXII, which is called As-Sajdah.

It belongs to the middle group of Meccan Surahs.

FUṢILAT ("THEY ARE EXPOUNDED")

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ḥā. Mīm.[1]
2. A revelation from the Beneficent, the Merciful.

3. A Scripture whereof the verses are expounded, a Lecture[2] in Arabic for people Who have knowledge.

4. Good tidings and a warning. But most of them turn away so that they hear not.

5. And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.

6. Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your God is One God, therefore take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,

7. Who give not the poor-due, and who disbelieve in the Hereafter.

8. Lo! as for those who believe and do good works, for them is a reward enduring.

9. Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days,[3] and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.

10. He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;

[1]See Sur. II, v. 1,footnote.
[2]Ar. *Qur'an.*
[3]XXII,47; XXXII, 5; LXX,4.

اٰيَاتُهَا (٤١) سُوْرَةُ حٰمٓ السَّجْدَةِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ①

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ②

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ③

بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا

يَسْمَعُوْنَ ④

وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ

اٰذَانِنَا وَقْرٌ وَّمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ

اِنَّنَا عٰمِلُوْنَ ⑤

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ

اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۗ وَوَيْلٌ

لِّلْمُشْرِكِيْنَ ⑥

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ⑦

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ

غَيْرُ مَمْنُوْنٍ ⑧

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ الْاَرْضَ فِيْ

يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ اَنْدَادًا ۗ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ⑨

وَجَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبٰرَكَ فِيْهَا

وَقَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ۭ سَوَاۗءً

لِّلسَّاۗىِٕلِيْنَ ⑩

ثُمَّ اسْتَوٰٓى إِلَى السَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا
وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا ۚ قَالَتَآ أَتَيْنَا
طَآئِعِينَ ﴿١١﴾

11. Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.

فَقَضٰىهُنَّ سَبْعَ سَمٰوٰتٍ فِى يَوْمَيْنِ وَأَوْحٰى
فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا السَّمَآءَ الدُّنْيَا
بِمَصَٰبِيحَ ۖ وَحِفْظًا ۚ ذٰلِكَ تَقْدِيرُ الْعَزِيزِ
الْعَلِيمِ ﴿١٢﴾

12. Then He ordained them seven heavens in two Days[1] and inspired in each heaven its mandate: and We decked the nether heaven with lamps, and rendered it inviolable[2]. That is the measuring of the Mighty, the Knower.

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صٰعِقَةً مِّثْلَ
صٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

13. But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of 'Aād and Thamūd:

إِذْ جَآءَتْهُمُ الرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوٓا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَآءَ رَبُّنَا
لَأَنزَلَ مَلٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كٰفِرُونَ ﴿١٤﴾

14. When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent.

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِى الْأَرْضِ بِغَيْرِ الْحَقِّ وَ
قَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
الَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا
بِـَٔايَٰتِنَا يَجْحَدُونَ ﴿١٥﴾

15. As for 'Aād, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ
لِّنُذِيقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيَوٰةِ الدُّنْيَا ۖ
وَلَعَذَابُ الْءَاخِرَةِ أَخْزٰى وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

16. Therefore We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.

وَأَمَّا ثَمُودُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى عَلَى
الْهُدٰى فَأَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُونِ
بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ ۚ

17. And as for Thamūd, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.

[1] XXII, 47; XXXII, 5; LXX, 4.
[2] XXVII, 6-10; LXXII, 8-10.

18. And We delivered those who believed and used to keep their duty to Allah.

19. And (make mention of) the Day when the enemies of Allah are gathered unto the Fire, they are driven on—

20. Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.

21. And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned.

22. Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you but ye deemed that Allah knew not much of what ye did!

23. That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.

24. And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.

25. And We assigned them comrades (in the world), who made their present and their past fair-seeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Verily they are the losers.

26. Those who disbelieve say: Heed not this Qur'ān, and drown the hearing of it; haply ye may conquer.

ع ٢ ١٦ وَنَجَّيْنَا الَّذِينَ اٰمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُونَ ﴿١٩﴾

حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾

وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ۖ قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾

وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾

وَذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٢٣﴾

فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَاِنْ يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ﴿٢٤﴾

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ۚ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿٢٥﴾ ع ٣ ١٧

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ﴿٢٦﴾

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَّ
لَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

27. But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.

ذٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ
الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

28. That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا
مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

29. And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among the nethermost.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا
تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ
تُوعَدُونَ ﴿٣٠﴾

30. Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the Paradise which ye are promised.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدَّعُونَ ﴿٣١﴾

31. We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ﴿٣٢﴾ ع ١٨

32. A gift of welcome from the Forgiving, the Merciful.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

33. And who is better in speech than him who prayeth unto his Lord and doth right, and saith: Lo! I am of those who surrender[1] (unto Him)!

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي
هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

34. The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity, (will become) as though he was a bosom friend.

وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا
ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

35. But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.[2]

[1] Ar. *Muslimin.*

[2] *i.e.* not everyone is able to practise such forgiveness.

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

36. And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

37. And of His portents are the night and the day and the sun and the moon. Adore not the sun nor the moon; but adore Allah Who created them, if it is in truth Him Whom ye worship.

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾ السجدة ١١

38. But if they are too proud—still those who are with thy Lord glorify Him night and day, and tire not.

وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

39. And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the dead. Lo! He is Able to do all things.

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَن يُلْقَىٰ فِي النَّارِ خَيْرٌ أَم مَّن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۚ اعْمَلُوا مَا شِئْتُمْ ۖ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

40. Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۖ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

41. Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.

لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

42. Falsehood cannot come at it from before it or behind it. (It is) a revelation from the Wise, the Owner of Praise.

مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

43. Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ
ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ
شِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ
عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿٤٤﴾
وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَاِنَّهُمْ
لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿٤٥﴾
مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا ؕ
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٤٦﴾
اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ؕ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ
مِّنْ اَكْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ اِلَّا
بِعِلْمِهٖ ؕ وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ؕ قَالُوْٓا
اٰذَنّٰكَ ۙ مَا مِنَّا مِنْ شَهِيْدٍ ﴿٤٧﴾
وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ قَبْلُ وَظَنُّوْا
مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿٤٨﴾
لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۖ وَاِنْ مَّسَّهُ
الشَّرُّ فَيَـُٔوْسٌ قَنُوْطٌ ﴿٤٩﴾
وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
لَيَقُوْلَنَّ هٰذَا لِيْ ۙ وَمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ
رُّجِعْتُ اِلٰى رَبِّيْٓ اِنَّ لِيْ عِنْدَهُ لَلْحُسْنٰى ۚ فَلَنُنَبِّئَنَّ
الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا وَلَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ
غَلِيْظٍ ﴿٥٠﴾

قرة ٢٤ حٰمٓ عٓسٓقٓ تنزل العودة الثانية ٥ ع ١٤ ٢٤

الجزء ٢٥

44. And if We had appointed it a Lecture[1] in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)! What! A foreign tongue and an Arab?—Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.

45. And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth by thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it.

46. Whoso doth right it is for his soul, and whoso doth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.

47. Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).

48. And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.

49. Man tireth not of praying for good, and if ill toucheth him, then he is disheartened, desperate.

50. And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him—But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.

[1]Ar. *Qur'an.*

51. When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ﴿٥١﴾

52. Bethink you: If it is from Allah and ye reject it—who is further astray than one who is at open feud (with Allah)?

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ﴿٥٢﴾

53. We shall show then Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾

54. How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?

أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌ ﴿٥٤﴾ ع

SURAH XLII

Counsel

Ash-Shura, "Counsel," takes its name from a word in v. 38. It belongs to the middle group of Meccan Surahs.

COUNSEL

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ḥā. Mīm.[1]

2. ʻAin. Sîn. Qāf.

3. Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.

4. Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.

5. Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah is the Forgiver, the Merciful.

6. And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art in no wise a guardian over them.

7. And thus We have inspired in thee a Lecture[2] in Arabic, that thou mayest warn the mother-town[3] and those around it, and mayest warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.

8. Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.

9. Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things.

[1]See Sur. II,v. 1, footnotes.
[2]Ar. *Qur'an.*
[3]*i.e.* Mecca.

أَيَّامُهَا (٤٢) سُورَةُ الشُّورَىٰ مَكِّيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ①

عٓسٓقٓ ②

كَذَٰلِكَ يُوحِيٓ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ ۙ
اللَّهُ الْعَزِيزُ الْحَكِيمُ ③

لَهُ مَا فِي السَّمَٰوَٰتِ وَمَا فِي الْأَرْضِ ۚ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ④

تَكَادُ السَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ وَالْمَلَٰٓئِكَةُ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي
الْأَرْضِ ۗ أَلَآ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ⑤

وَالَّذِينَ اتَّخَذُوا مِن دُونِهِۦٓ أَوْلِيَآءَ اللَّهُ حَفِيظٌ
عَلَيْهِمْ ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ⑥

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ
الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۚ
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ⑦

وَلَوْ شَآءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن
يُدْخِلُ مَن يَشَآءُ فِي رَحْمَتِهِۦ ۚ وَالظَّٰلِمُونَ مَا لَهُم
مِّن وَلِيٍّ وَلَا نَصِيرٍ ⑧

أَمِ اتَّخَذُوا مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَاللَّهُ هُوَ الْوَلِيُّ
وَهُوَ يُحْيِ الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ⑨

10. And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn:

11. The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.

12. His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.

13. He hath ordained for you that religion which He commended unto Noah, and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).

14. And they were not divided until after knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.

15. Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever Scripture Allah hath sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۚ
ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾
فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۚ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذْرَؤُكُمْ فِيهِ ۚ
لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾
لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾
شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَ
عِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى
الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ
مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾
وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ
إِلَىٰ أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ
أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ
مُرِيبٍ ﴿١٤﴾
فَلِذَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ
أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا
أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ
اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

16. And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.

17. Allah it is Who hath revealed the Scripture with Truth, and the Balance. How canst thou know? It may be that the Hour is nigh.

18. Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?

19. Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.

20. Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And Whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.

21. Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom.

22. Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them; while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.

وَالَّذِينَ يُحَآجُّونَ فِي اللَّهِ مِنۢ بَعۡدِ مَا اسۡتُجِيبَ
لَهُۥ حُجَّتُهُمۡ دَاحِضَةٌ عِندَ رَبِّهِمۡ وَعَلَيۡهِمۡ غَضَبٞ
وَلَهُمۡ عَذَابٞ شَدِيدٌ ١٦

ٱللَّهُ ٱلَّذِيٓ أَنزَلَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ وَٱلۡمِيزَانَۗ وَمَا
يُدۡرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٞ ١٧

يَسۡتَعۡجِلُ بِهَا ٱلَّذِينَ لَا يُؤۡمِنُونَ بِهَاۖ وَٱلَّذِينَ
ءَامَنُواْ مُشۡفِقُونَ مِنۡهَا وَيَعۡلَمُونَ أَنَّهَا ٱلۡحَقُّۗ
أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِي ٱلسَّاعَةِ لَفِي ضَلَٰلِۭ
بَعِيدٍ ١٨

ٱللَّهُ لَطِيفُۢ بِعِبَادِهِۦ يَرۡزُقُ مَن يَشَآءُۖ وَهُوَ ع ٢
ٱلۡقَوِيُّ ٱلۡعَزِيزُ ١٩ ٣

مَن كَانَ يُرِيدُ حَرۡثَ ٱلۡأٓخِرَةِ نَزِدۡ لَهُۥ فِي حَرۡثِهِۦۖ
وَمَن كَانَ يُرِيدُ حَرۡثَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَا لَهُۥ
فِي ٱلۡأٓخِرَةِ مِن نَّصِيبٍ ٢٠

أَمۡ لَهُمۡ شُرَكَٰٓؤُاْ شَرَعُواْ لَهُم مِّنَ ٱلدِّينِ
مَا لَمۡ يَأۡذَنۢ بِهِ ٱللَّهُۚ وَلَوۡلَا كَلِمَةُ ٱلۡفَصۡلِ
لَقُضِيَ بَيۡنَهُمۡۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمۡ عَذَابٌ
أَلِيمٞ ٢١

تَرَى ٱلظَّٰلِمِينَ مُشۡفِقِينَ مِمَّا كَسَبُواْ وَهُوَ وَاقِعُۢ
بِهِمۡۗ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فِي رَوۡضَاتِ
ٱلۡجَنَّاتِۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمۡۚ ذَٰلِكَ هُوَ
ٱلۡفَضۡلُ ٱلۡكَبِيرُ ٢٢

23. This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk. And whoso scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.

ذٰلِكَ الَّذِي يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ ۗ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۗ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيهَا حُسْنًا ۗ اِنَّ اللّٰهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

24. Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).

اَمْ يَقُولُونَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ۗ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ۗ اِنَّهٗ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

25. And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do;

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And accepteth those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.

وَيَسْتَجِيبُ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهٖ ۗ وَالْكٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

27. And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۗ اِنَّهٗ بِعِبَادِهٖ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾

28. And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهٗ ۗ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

29. And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَآبَّةٍ ۗ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ قَدِيرٌ ﴿٢٩﴾

30. Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.

وَمَآ اَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ اَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ ۖ وَمَا لَكُمْ مِّنْ
دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٣١﴾

31. Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.

وَمِنْ اٰيٰتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٣٢﴾

32. And of His portents are the ships, like banners on the sea;

اِنْ يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ۭ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٣﴾

33. If He will He calmeth the wind so that they keep still upon its surface—Lo! herein verily are signs forevery steadfast, grateful (heart),—

اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَيَعْفُ عَنْ كَثِيْرٍ ﴿٣٤﴾

34. Or He causeth them to perish on account of that which they have earned—And He forgiveth much—

وَّيَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِنَا ۭ مَا لَهُمْ مِّنْ
مَّحِيْصٍ ﴿٣٥﴾

35. And that those who argue concerning Our revelations may know they have no refuge.

فَمَآ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ
وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى
رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٣٦﴾

36. Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord.

وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَ
اِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿٣٧﴾

37. And those who shun the worst of sins and indecencies and, when they are wroth, forgive.

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ ۠ وَ
اَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۠ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣٨﴾

38. And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,

وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ﴿٣٩﴾

39. And those who, when great wrong is done to them, defend themselves.

وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَاَصْلَحَ
فَاَجْرُهٗ عَلَى اللّٰهِ ۭ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿٤٠﴾

40. The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰۗىِٕكَ مَا عَلَيْهِمْ مِّنْ
سَبِيْلٍ ﴿٤١﴾

41. And whoso defendeth himself after he hath suffered wrong—for such, there is no way (of blame) against them.

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ
فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ۭ اُولٰۗىِٕكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٤٢﴾

42. The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a paintful doom.

43. And verily whoso is patient and forgiveth—lo! that, verily, is (of) the steadfast heart of things.

44. He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return?

45. And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?

46. And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.

47. Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have ye any (power of) refusal.

48. But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.

49. Unto Allah belongeth the sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;

50. Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَنْ يُضْلِلِ اللّٰهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۗ

وَتَرَى الظّٰلِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ

إِلٰى مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

وَتَرٰىهُمْ يُعْرَضُونَ عَلَيْهَا خٰشِعِينَ مِنَ الذُّلِّ

يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ اٰمَنُوٓا

إِنَّ الْخٰسِرِينَ الَّذِينَ خَسِرُوٓا أَنْفُسَهُمْ وَأَهْلِيهِمْ

يَوْمَ الْقِيٰمَةِ ۗ أَلَآ إِنَّ الظّٰلِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَآءَ يَنْصُرُونَهُمْ مِنْ دُونِ

اللّٰهِ ۗ وَمَنْ يُضْلِلِ اللّٰهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ

لَهُ مِنَ اللّٰهِ ۗ مَا لَكُمْ مِنْ مَلْجَإٍ يَوْمَئِذٍ وَمَا لَكُمْ

مِنْ نَكِيرٍ ﴿٤٧﴾

فَإِنْ أَعْرَضُوا فَمَآ أَرْسَلْنٰكَ عَلَيْهِمْ حَفِيظًا ۗ إِنْ عَلَيْكَ

إِلَّا الْبَلٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً فَرِحَ

بِهَا ۗ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ

فَإِنَّ الْإِنسَانَ كَفُورٌ ﴿٤٨﴾

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۗ يَخْلُقُ مَا يَشَآءُ ۗ

يَهَبُ لِمَنْ يَشَآءُ إِنٰثًا وَيَهَبُ لِمَنْ يَشَآءُ

الذُّكُورَ ﴿٤٩﴾

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنٰثًا ۗ وَيَجْعَلُ مَنْ يَشَآءُ

عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ
وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ
مَا يَشَاءُ ۚ إِنَّهُ عَلِيٌّ حَكِيمٌ ﴿٥١﴾

51. And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ
تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِنْ جَعَلْنَاهُ
نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ
لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

52. And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾ ع ٥

53. The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last?

SURAH XLIII

Ornaments of Gold

Az-Zukhruf, "Ornaments of Gold," is the fourth of the Ha. Mim. Surahs. It takes its name from a word meaning golden ornaments which occurs in v. 35.

It belongs to the middle group of Meccan Surahs.

ORNAMENTS OF GOLD

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ha. Mim.[1]

2. By the Scripture which maketh plain,

3. Lo! We have appointed it a Lecture[2] in Arabic that haply ye may understand.

4. And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive,

5. Shall We utterly ignore you because ye are a wanton folk?

6. How many a Prophet did We send among the men of old!

7. And never came there unto them a Prophet but they used to mock him.

8. Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them).

9. And if thou (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the knower created them;

10. Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may find four way;

11. And Who sendeth down water from the sky in (due) measure, and We revive a dead land therewith. Even so will ye be brought forth;

12. He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride:

13. That ye may mount upon their backs, and may remember your Lord's favour when ye mount thereon, and may say: Glorified be He Who hath subdued these unto us, and we were not capable (of subduing them;)

[1]See Sur. II, v. 1, footnote.

[2]Ar. *Qur'an.*

أيانها ١٩ (٤٣) سورة الزخرف مكية ركوعاتها ٧

بسم الله الرحمن الرحيم

حٰمٓ ١

وَالْكِتٰبِ الْمُبِيْنِ ٢

إِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ٣

وَإِنَّهُ فِيْٓ أُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ٤

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ٥

وَكَمْ أَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْأَوَّلِيْنَ ٦

وَمَا يَأْتِيْهِمْ مِّنْ نَّبِيٍّ إِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ٧

فَأَهْلَكْنَآ أَشَدَّ مِنْهُمْ بَطْشًا وَّمَضٰى مَثَلُ الْأَوَّلِيْنَ ٨

وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ٩

الَّذِيْ جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَّجَعَلَ لَكُمْ فِيْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ١٠

وَالَّذِيْ نَزَّلَ مِنَ السَّمَآءِ مَآءً بِقَدَرٍ فَأَنْشَرْنَا بِهٖ بَلْدَةً مَّيْتًا كَذٰلِكَ تُخْرَجُوْنَ ١١

وَالَّذِيْ خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُوْنَ ١٢

لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِيْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ١٣

14. And lo! unto our Lord we are returning.

15. And they allot to Him a portion of His bondmen! Lo! man is verily a mere ingrate.

16. Or chooseth He daughters of all that He hath created, and honoureth He you with sons?

17. And if one of them hath tidings of that which he likeneth to the Beneficent One,[1] his countenance becometh black and he is full of inward rage.

18. (Liken they then to Allah) that which is bred up in outward show, and in dispute cannot make itself plain?

19. And they make the angels, who are the slaves of the Beneficent, females. Did they witness their creation? Their testimony will be recorded and they will be questioned.

20. And they say: If the Beneficent One had (so) willed, we should not have worshipped them. They have no knowledge whatsoever of that. They do but guess.

21. Or have We given them any Scripture before (this Qur'ān) so that they are holding fast thereto?

22. Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.

23. And even so We sent not a warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints.

24. (And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers.

25. So We requited them. Then see the nature of the consequence for the rejecters!

وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾

وَجَعَلُوا لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ
مُّبِينٌ ﴿١٥﴾

أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَٰتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا
ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ
مُبِينٍ ﴿١٨﴾

وَجَعَلُوا۟ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ
أَشَهِدُوا۟ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ﴿١٩﴾

وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم
بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ ﴿٢١﴾

بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ
ءَاثَٰرِهِم مُّهْتَدُونَ ﴿٢٢﴾

وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَآ ۙ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا
عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ﴿٢٣﴾

قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ
ءَابَآءَكُمْ ۖ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٢٤﴾

فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ
ٱلْمُكَذِّبِينَ ﴿٢٥﴾

[1] *i.e.* tidings of the birth of a girl-child.

وَإِذْ قَالَ إِبْرٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ
مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

26. And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship

إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾

27. Save Him Who did create me, for He will surely guide me.

وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

28. And he made it a word enduring among his seed, that haply they might return.

بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ
وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾

29. Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain,

وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ
كَٰفِرُونَ ﴿٣٠﴾

30. And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein.

وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ
ٱلْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾

31. And they say: If only this Qur'an had been revealed to some great man of the two towns[1]!

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم
مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ
بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَ
رَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

32. Is it they who apportion their Lord's mercy? We have apportioned among them their livelihood in the life of the world, and raised some of them above others in rank that some of them may take labour from others; and the mercy of thy Lord is better than (the wealth) that they amass.

وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا
لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

33. And were it not that mankind would have become one community[2], We might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby to mount,

وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ﴿٣٤﴾

34. And for their houses doors (of silver) and couches of silver whereon to recline.

وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ
وَٱلْـَٔاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾ ع ٣ ٩

35. And ornaments of gold. Yet all that would have been but a provision of the life of the world. And the Hereafter with your Lord would have been for those who keep from evil.

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا
فَهُوَ لَهُۥ قَرِينٌ ﴿٣٦﴾

36. And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade:

[1]The two towns were Mecca and Ta'if,

[2]Through love of riches,

37. And Lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ
أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾

38. Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons[1] — an evil comrade!

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ
الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

39. And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.

وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ
مُشْتَرِكُونَ ﴿٣٩﴾

40 Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?

أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَن كَانَ
فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

41. And if We take thee away, We surely shall take vengeance on them;

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾

42. Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾

43. So hold thou fast to that which is inspired in thee, Lo! thou art on a right path.

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿٤٣﴾

44. And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

45. And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?

وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا
مِن دُونِ الرَّحْمَٰنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾ ع

46. And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

47. But when he brought them Our tokens, behold! they laughed at them.

فَلَمَّا جَاءَهُم بِآيَاتِنَا إِذَا هُم مِّنْهَا يَضْحَكُونَ ﴿٤٧﴾

48. And every token that We showed them was greater than its sister (token), and We grasped them with the torment, that haply they might turn again.

وَمَا نُرِيهِم مِّنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَ
أَخَذْنَاهُم بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾

49. And they said: O wizard! Entreat thy Lord for us by the pact that He hath made with thee. Lo! we verily will walk aright.

وَقَالُوا يَا أَيُّهَ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ
إِنَّنَا لَمُهْتَدُونَ ﴿٤٩﴾

[1]Lit. the two Easts,

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾

50. But when We eased them of the torment, behold! they broke their word.

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي
مُلْكُ مِصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۖ
أَفَلَا تُبْصِرُونَ ﴿٥١﴾

51. And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ ۖ وَلَا يَكَادُ
يُبِينُ ﴿٥٢﴾

52. I am surely better than this fellow, who is despicable, and can hardly make (his meaning) plain!

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَاءَ مَعَهُ
الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

53. Why, then, have armlets of gold not been set upon him or angels sent along with him?

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

54. Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.

فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

55. So, when they angered Us, We punished them and drowned them every one.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾ ع ١١

56. And We made them a thing past, and an example for those after (them).

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصِدُّونَ ﴿٥٧﴾

57. And when the son of Mary is quoted as an example, behold! the folk laugh out,

وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا
جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

58. And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk.

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي
إِسْرَائِيلَ ﴿٥٩﴾

59. He is nothing but a slave[1] on whom We bestowed favour, and We made him a pattern for the Children of Israel.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنكُم مَّلَائِكَةً فِي الْأَرْضِ
يَخْلُفُونَ ﴿٦٠﴾

60. And had We willed We could have set among you angels to be viceroys in the earth.

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ
هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾

61. And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path.

وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾

62. And let not Satan turn you aside. Lo! he is open enemy for you.

[1] 'Abd Allah, "slave of God," is a proud designation with the Muslims, bondage to Allah implying liberation from all earthly servitudes.

63. When Jesus came with clear proofs (of Allah's sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.

64. Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.

65. But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day.

66. Await they aught save the Hour, that it shall come upon them suddenly, when they know not?

67. Friends on that Day will be foes one to another, save those who kept their duty (to Allah).

68. O My slaves! For you there is no fear this Day, nor is it ye who grieve;

69. (Ye) who believed Our revelations and were self-surrendered,

70. Enter the Garden, ye and your wives, to be made glad.

71. Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein.

72. This is the Garden which ye are made to inherit because of what ye used to do.

73. Therein for you is fruit in plenty whence to eat.

74. Lo! the guilty are immortal in hell's torment.

75. It is not relaxed for them, and they despair therein.

76. We wronged them not, but they it was who did the wrong.

وَلَمَّا جَآءَ عِيسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ
بِالْحِكْمَةِ وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِيْ تَخْتَلِفُوْنَ
فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٦٣﴾
اِنَّ اللّٰهَ هُوَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۗ هٰذَا صِرَاطٌ
مُّسْتَقِيْمٌ ﴿٦٤﴾
فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ
ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ﴿٦٥﴾
هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً وَّ
هُمْ لَا يَشْعُرُوْنَ ﴿٦٦﴾
اَلْاَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا
ع ١٢ الْمُتَّقِيْنَ ﴿٦٧﴾
يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ۚ ﴿٦٨﴾
اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَكَانُوْا مُسْلِمِيْنَ ۚ ﴿٦٩﴾
اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ ﴿٧٠﴾
يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّاَكْوَابٍ ۚ وَ
فِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ ۚ وَاَنْتُمْ
فِيْهَا خٰلِدُوْنَ ۚ ﴿٧١﴾
وَتِلْكَ الْجَنَّةُ الَّتِيْٓ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٧٢﴾
لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ﴿٧٣﴾
اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ۖ ﴿٧٤﴾
لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيْهِ مُبْلِسُوْنَ ۚ ﴿٧٥﴾
وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْا هُمُ الظّٰلِمِيْنَ ﴿٧٦﴾

77. And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain.

78. We verily brought the Truth unto you, but ye were, most of you, averse to the Truth.

79. Or do they determine anything (against the Prophet)? Lo! We (also) are determining.

80. Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.

81. Say (O Muhammad); The Beneficent One hath no son. I am first among the worshippers.

82. Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)!

83. So let them flounder (in their talk) and play until they meet the Day which they are promised.

84. And He it is Who in the heaven is God, and in the earth God. He is the Wise, the Knower.

85. And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.

86. And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly.

87. And if thou ask them who created them, they will surely say: Allah. How then are they turned away?

88. And he saith: O my Lord! Lo! those are a folk who believe not.

89. Then bear with them (O Muhammad) and say: Peace! But they will come to know.

وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُمْ مّٰكِثُونَ ﴿٧٧﴾

لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَلٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كٰرِهُونَ ﴿٧٨﴾

أَمْ أَبْرَمُوٓا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ ۚ بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ فَأَنَا أَوَّلُ الْعٰبِدِينَ ﴿٨١﴾

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتّٰى يُلٰقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾

وَهُوَ الَّذِي فِي السَّمَآءِ إِلٰهٌ وَفِي الْأَرْضِ إِلٰهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

وَتَبٰرَكَ الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَعِنْدَهُ عِلْمُ السَّاعَةِ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللّٰهُ ۖ فَأَنّٰى يُؤْفَكُونَ ﴿٨٧﴾

وَقِيلِهِ يٰرَبِّ إِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ﴿٨٨﴾

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

SURAH XLIV

The Smoke

Ad-Dukhan, "The Smoke", takes its name from a word in v. 10. Tradition says that smoke here refers prophetically to the haze of dust which surrounded Mecca at the time of the great drought and famine which preceded the Muslim conquest of Mecca and facilitated it.

It belongs to the middle group of Meccan Surahs.

SMOKE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ḥā. Mîm.[1]

2. By the Scripture that maketh plain

3. Lo! We revealed it on a blessed night —Lo! We are ever warning—

4. Whereupon every wise command is made clear

5. As a command from Our Presence— Lo! We are ever sending—

6. A mercy from thy Lord. Lo! He is the Hearer, the Knower:

7. Lord of the heavens and the earth and all that is between them, if ye would be sure.

8. There is no God save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.

9. Nay, but they play in doubt.

10. But watch thou (O Muhammad) for the Day when the sky will produce visible smoke

11. That will envelop the people.[2] This will be a painful torment.

12. (Then they will say): Our Lord, relieve us of the torment! Lo! we are believers.

13. How can there be remembrance for them, when a messenger making plain (the truth) had already come unto them,

14. And they had turned away from him and said: One taught (by others), a madman?

15. Lo! We withdraw the torment a little. Lo! ye return (to disbelief).

16. On the Day when We shall seize them with the greater seizure (then), in truth We shall punish.

17. And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,

[1]See Sur. II, v. 1, footnote.

[2]Of Mecca.

اٰيَاتُهَا ٥٩ (٤٤) سُوْرَةُ الدُّخَانِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۚ ﴿١﴾

مع ١٢ وَالْكِتٰبِ الْمُبِيْنِ ۙ ﴿٢﴾

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ﴿٣﴾

فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ۙ ﴿٤﴾

اَمْرًا مِّنْ عِنْدِنَا ؕ اِنَّا كُنَّا مُرْسِلِيْنَ ۚ ﴿٥﴾

رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۙ ﴿٦﴾

وقف لازم رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۘ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿٧﴾

لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ

الْاَوَّلِيْنَ ﴿٨﴾

بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ﴿٩﴾

فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ۙ ﴿١٠﴾

يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ﴿١١﴾

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ﴿١٢﴾

اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۙ ﴿١٣﴾

وقف لازم ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ۘ ﴿١٤﴾

وقف لازم اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآئِدُوْنَ ۘ ﴿١٥﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ﴿١٦﴾

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ

كَرِيْمٌ ۙ ﴿١٧﴾

18. Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.

19. And saying: Be not proud against Allah. Lo! I bring you a clear warrant.

20. And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.

21. And if ye put no faith in me, then let me go.

22. And he cried unto his Lord (saying): These are guilty folk.

23. Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed;

24. And leave the sea behind at rest, for lo! they are a drowned host.

25. How many were the gardens and the water-springs that they left behind,

26. And the cornlands and the goodly sites

27. And pleasant things wherein they took delight!

28. Even so (it was), and We made it an inheritance for other folk;

29. And the heaven and the earth wept not for them, nor were they reprieved.

30. And We delivered the Children of Israel from the shameful doom;

31. (We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones.

32. And We chose them, purposely, above (all) creatures.

33. And We gave them portents wherein was a clear trial.

34. Lo! these, forsooth, are saying:

35. There is naught but our first death, and we shall not be raised again.

36. Bring back our fathers, if ye speak the truth!

37. Are they better, or the folk of Tubb'a[1] and those before them? We destroyed them, for surely they were guilty.

38. And We created not the heavens and the earth, and all that is between them, in play.

[1]A name for many kings of Himyar (the South Arabians), each of whom was called Tubb'a just as every king of Egypt was called Pharaoh.

39. We created them not save with truth; but most of them know not.

40. Assuredly the Day of Decision is the term of all of them,

41. A day when friend can in naught avail friend, nor can they be helped,

42. Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.

43. Lo! the tree of Zaqqūm,[1]

44. The food of the sinner!

45. Like molten brass, it seetheth in their bellies

46. As the seething of boiling water.

47. (And it will be said): Take him and drag him to the midst of hell,

48. Then pour upon his head the torment of boiling water.

49. (Saying): Taste! Lo! thou wast forsooth the mighty, the noble!

50. Lo! this is that whereof ye used to doubt.

51. Lo! those who kept their duty will be in a place secure

52. Amid gardens and water-springs,

53. Attired in silk and silk embroidery, facing one another.

54. Even so (it will be). And We shall wed them unto fair ones with wide lovely eyes.

55. They call therein for every fruit in safety:

56. They taste not death therein, save the first death. And He hath saved them from the doom of hell,

57. A bounty from thy Lord. That is the Supreme triumph.

58. And We have made (this Scripture) easy in thy language only that they may heed.

59. Wait then (O Muhammad). Lo! they (too) are waiting.

[1]XXVII, 62; LVI, 52.

SURAH XLV

Crouching

Al-Jathiyah, "Crouching," takes its name from a word in v. 28. It belongs to the middle group of Meccan Surahs.

CROUCHING

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ḥā. Mīm.[1]

2. The revelation of the Scripture is from Allah, the Mighty, the Wise.

3. Lo! in the heavens and the earth are portents for believers.

4. And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.

5. And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after her death, and the ordering of the winds, are portents for a people who have sense.

6. These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe?

7. Woe unto each sinful liar!

8. Who heareth the revelations of Allah receive unto him, and then continueth in pride as though he heard them not. Give him tidings of a painful doom.

9. And when he knoweth aught of Our revelations he maketh it a jest. For such there is a shameful doom.

10. Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom.

11. This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.

[1]See Sur. II, v. 1, footnote.

اٰيَاتُهَا ٣٧ (٤٥) سُوْرَةُ الْجَاثِيَةِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝١

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝٢

اِنَّ فِي السَّمٰوٰتِ وَالْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ۝٣

وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝٤

وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ۝٥

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَ اللّٰهِ وَاٰيٰتِهٖ يُؤْمِنُوْنَ ۝٦

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۝٧

يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝٨

وَاِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا اتَّخَذَهَا هُزُوًا ۭ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝٩

مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا وَّلَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝١٠

هٰذَا هُدًى ۚ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝١١ ع ١ ١٧

12. Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful;

13. And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for people who reflect.

14. Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn.

15. Whoso doth right, it is for his soul, and whoso doth wrong, it is against it. And afterward unto your Lord ye will be brought back.

16. And verily We gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples;

17. And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

18. And now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.

19. Lo! they can avail thee naught against Allah. And lo! as for the wrongdoers, some of them are friends of others; and Allah is the Friend of those who ward off (evil).

20. This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure.

21. Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgement!

اللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ
وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٢﴾
وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا
مِّنْهُ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿١٣﴾
قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ
اللّٰهِ لِيَجْزِيَ قَوْمًۢا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٤﴾
مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَاۗءَ فَعَلَيْهَا ۡ
ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١٥﴾
وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَاۗءِيْلَ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلَي الْعٰلَمِيْنَ ﴿١٦﴾
وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْٓا اِلَّا مِنْ
بَعْدِ مَا جَاۗءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۭ اِنَّ رَبَّكَ
يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿١٧﴾
ثُمَّ جَعَلْنٰكَ عَلٰي شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَلَا
تَتَّبِعْ اَهْوَاۗءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿١٨﴾
اِنَّهُمْ لَنْ يُّغْنُوْا عَنْكَ مِنَ اللّٰهِ شَيْـــًٔا ۭ وَاِنَّ الظّٰلِمِيْنَ
بَعْضُهُمْ اَوْلِيَاۗءُ بَعْضٍ ۚ وَاللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ﴿١٩﴾
هٰذَا بَصَاۗىِٕرُ لِلنَّاسِ وَهُدًى وَّرَحْمَةٌ لِّقَوْمٍ
يُّوْقِنُوْنَ ﴿٢٠﴾
اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ
كَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ سَوَاۗءً مَّحْيَاهُمْ
وَمَمَاتُهُمْ ۭ سَاۗءَ مَا يَحْكُمُوْنَ ﴿٢١﴾ ع ٢ ١٨

وَخَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَلِتُجْزٰى
كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٢﴾
اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَاَضَلَّهُ اللّٰهُ
عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَقَلْبِهٖ وَجَعَلَ عَلٰى
بَصَرِهٖ غِشٰوَةً فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا
تَذَكَّرُوْنَ ﴿٢٣﴾
وَقَالُوْا مَا هِىَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا
وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذٰلِكَ مِنْ
عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٢٤﴾
وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ حُجَّتَهُمْ
اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾
قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ اِلٰى يَوْمِ
الْقِيٰمَةِ لَا رَيْبَ فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ
لَا يَعْلَمُوْنَ ﴿٢٦﴾ ع ٣ ١٩
وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَيَوْمَ تَقُوْمُ
السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿٢٧﴾
وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰٓى اِلٰى
كِتٰبِهَا ؕ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٨﴾
هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا كُنَّا نَسْتَنْسِخُ
مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٩﴾
فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِىْ رَحْمَتِهٖ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ﴿٣٠﴾

22. And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged.

23. Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed?

24. And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess.

25. And when Our clear revelations are recited unto them their only argument is that they say: Bring (back) our fathers then, if ye are truthful.

26. Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not.

27. And unto Allah belongeth the Sovereignty of the heavens and the earth; and on the day when the Hour riseth, on that day those who follow falsehood will be lost.

28. And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day ye are requited what ye used to do.

29. This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded.

30. Then, as for those who believed and did good works, their Lord will bring them in unto His mercy. That is the evident triumph.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ﴿٣١﴾

31. And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But ye were scornful and became a guilty folk.

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

32. And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾

33. And the evils of what they did will appear unto them, and that which they used to deride will befall them.

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٣٤﴾

34. And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.

ذَٰلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

35. This, forasmuch as ye made the revelations of Allah a jest, and the life of the world beguiled you. Therefore this day they come not forth from thence, nor can they make amends.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

36. Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds!

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾ ع ٤

37. And unto Him (alone) belongeth majesty in the heavens and the earth, and He is the Mighty, the Wise.

SURAH XLVI

The Wind-Curved Sandhills

Al-Ahqaf, "The Wind-Curved Sandhills" (a formation which will be familiar to all desert travellers, and which especially characterised the region in which the tribe of 'Aad were said originally to have lived), takes its name from a word in v. 21 and is the last of the *Ha Mim* group.

It belongs to the middle group of Meccan Surahs, with the exception of v. 10, vv. 15-18, and v. 35, which were revealed at Al-Madinah.

THE WIND-CURVED SANDHILLS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Ḥā. Mīm.[1]

2. The revelation of the Scripture is from Allah, the Mighty, the Wise.

3. We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned.

4. Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a Scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are truthful.

5. And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer,

6. And when mankind are gathered (to the Judgement) will become enemies for them, and will become deniers of having been worshipped.

7. And when Our clear revelations are recited unto them, those who disbelieve say of the Truth when it reacheth them: This is mere magic.

8. Or say they: He hath invented it? Say (O Muhammad): If I have invented it, shall ye have no power to support me against Allah? He is best aware of what ye say among yourselves concerning it. He sufficeth for a witness between me and you. And He is the Forgiving, the Merciful.

[1]See Sur. II, v. 1, footnote.

سُوْرَةُ الْاَحْقَافِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ﴿١﴾

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿٢﴾

مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ وَالَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ﴿٣﴾

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ؕ ائْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤﴾

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ﴿٥﴾

وَاِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّكَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ﴿٦﴾

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ﴿٧﴾

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ شَهِيْدًا ۢ بَيْنِيْ وَبَيْنَكُمْ ؕ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٨﴾

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَآ أَدْرِي مَا يُفْعَلُ
بِي وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَآ أَنَا إِلَّا
نَذِيرٌ مُّبِينٌ ﴿٩﴾

9. Say: I am no new thing among the messengers (of Allah), nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner.

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِۦ وَ
شَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ
وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾

10. Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel[1] hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrongdoing folk.

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا
سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ
هَٰذَآ إِفْكٌ قَدِيمٌ ﴿١١﴾

11. And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie;

وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا
كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ ۖ
وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾

12. When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous.

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

13. Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.

أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا ۖ جَزَآءًۢ بِمَا
كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

14. Such are rightful owners of the Garden, immortal therein, as a reward for what they used to do.

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ
كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ
شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً ۖ قَالَ
رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ
وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى
ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

15. And We have commended unto man kindness toward parents. His mother beareth him with pain, and bringeth him forth with pain, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender[2] (unto Thee).

[1]Abdullaa ibn Salam, a learned Jew of Al-Madinah, who became a devout Muslim. This is the usual explanation though the verse is still considered as of Meccan revelation.

[2]Ar. *Muslimin.*

16. Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world).

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

17. And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي ۖ وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

18. Such are those on whom the Word concerning nations of the Jinn and mankind which have passed away before them hath effect. Lo! they are the losers.

أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ ۖ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

19. And for all there will be ranks from what they do, that He may pay them for their deeds! and they will not be wronged.

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۚ وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾

20. And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in the life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ ۖ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾

21. And make mention (O Muhammad) of the brother of 'Aād[1] when he warned his folk among the wind-curved sandhills—and verily warners came and went before and after him—saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day.

وَاذْكُرْ أَخَا عَادٍ ۖ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

22. They said: thou hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful.

قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا ۖ فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

[1]The prophet Hud.

قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ ۖ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ
بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٣﴾

23. He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not.

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا
هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُم
بِهِ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

24. Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment,

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ
إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ
الْمُجْرِمِينَ ﴿٢٥﴾

25. Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings. Thus do We reward the guilty folk.

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ وَ
جَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً ۖ فَمَا
أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ
وَلَا أَفْئِدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِآيَاتِ اللَّهِ وَحَاقَ بِهِم مَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٢٦﴾ ع ٣

26. And verily We had empowered them with that wherewith We have not empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them.

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَصَرَّفْنَا
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

27. And verily We have destroyed townships round about you, and displayed (for them) Our revelations, that haply they might return.

فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ
قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ
وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

28. Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ ۖ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ
وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾

29. And when We inclined toward thee (Muhammad) certain of the Jinn, who wished to hear the Qur'ān and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.

قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَاِلٰى
طَرِيْقٍ مُّسْتَقِيْمٍ ﴿٣٠﴾

30. They said: O our people! Lo! we have heard a Scripture which hath been revealed after Moses,[1] confirming that which was before it, guiding unto the truth and a right road.

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ
مِّنْ ذُنُوْبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ﴿٣١﴾

31. O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.

وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِى
الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ۭ اُولٰۗىِٕكَ فِيْ
ضَلٰلٍ مُّبِيْنٍ ﴿٣٢﴾

32. And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and ye (can find) no protecting friends instead of Him. Such are in error manifest.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓي اَنْ يُّحْيِۦَ الْمَوْتٰى ۭ
بَلٰٓى اِنَّهٗ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٣﴾

33. Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things.

وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَي النَّارِ ۭ اَلَيْسَ
هٰذَا بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ فَذُوْقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٤﴾

34. And on the day when those who disbelieve are exposed to the Fire (they will be asked). Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved.

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا
تَسْتَعْجِلْ لَّهُمْ ۭ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ
يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ۭ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ
اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ﴿٣٥﴾

35. Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on the doom for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk?

[1]From the mention of Moses it has been conjectured by some commentators that these Jinn were foreign (*i.e.* non Arabian) Jews, the word *Jinn* in old Arabic being often applied to clever foreigners.

SURAH XLVII

Muhammad

Muhammad. This Surah takes its name from the mention of the Prophet by name in v. 2. Most commentators agree that v. 18 was revealed when the Prophet, forced to flee from Mecca, looked back, weeping, for a last sight of his native city. Some have considered the whole Surah to be a Meccan revelation, but with no good reason.

It belongs to the first and second years after the Hijrah, with the exception of v. 18, which was revealed during the Hijrah.

MUḤAMMAD

Revealed Al-Madînah

In the name of Allah, the Beneficent, the Merciful.

1. Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.

2. And those who believe and do good works and believe in that which is revealed unto Muhammad—and it is the truth from their Lord—He riddeth them of their ill-deeds and improveth their state.

3. That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.

4. Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who fought in the way of Allah, He rendereth not their actions vain.

5. He will guide them and improve their state,

6. And bring them in unto the Garden which He hath made known to them.

7. O ye who believe! If ye help Allah's cause, He will help you and will make your foothold firm.

8. And those who disbelieve, perdition is for them, and He will make their actions vain.

9. That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.

اٰيَاتُهَا ٣٨ (٤٧) سُوْرَةُ مُحَمَّدٍ مَّدَنِيَّةٌ رُكُوْعَاتُهَا ٤

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ
اَعْمَالَهُمْ ١

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا
نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ
عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ٢

ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ
الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ؕ كَذٰلِكَ
يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ٣

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ؕ حَتّٰٓى اِذَآ
اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّۢا بَعْدُ وَاِمَّا
فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ؕ وَلَوْ يَشَآءُ
اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ ؕ وَ
الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ٤

سَيَهْدِيْهِمْ وَيُصْلِحُ بَالَهُمْ ۚ ٥

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ٦

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَ
يُثَبِّتْ اَقْدَامَكُمْ ٧

وَالَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَاَضَلَّ اَعْمَالَهُمْ ٨

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ٩

مع ١٣ وقد يبتدأ بقوله ذلك ولكن حسن اتصاله بما قبله ويوقف على ذلك ١٢

10. Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers there will be the like thereof.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ ۖ وَلِلْكَافِرِينَ أَمْثَالُهَا ﴿١٠﴾

11. That is because Allah is patron of those who believe, and because the disbelievers have no patron.

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾

12. Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾

13. And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُم ﴿١٤﴾

15. A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?

مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ ۖ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ۚ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ ۚ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

16. Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence, they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath sealed, and they follow their own lusts.

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

17. While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ
جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ﴿١٨﴾
فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾ ع ٢

18. Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning?

19. So know (O Muhammad) that there is no God save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَا
أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ
الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾
طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ ۚ فَلَوْ
صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ﴿٢١﴾

20. And those who believe say: If only a Surah were revealed! But when a decisive Surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefore woe unto them!

21. Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ
وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾
أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ﴿٢٣﴾
أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾
إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ
لَهُمُ الْهُدَى ۙ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾
ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ
فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ
وَأَدْبَارَهُمْ ﴿٢٧﴾
ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا
رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾ ع ٢

22. Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?

23. Such are they whom Allah curseth so that he deafeneth them and maketh blind their eyes.

24. Will they then not meditate on the Qur'ān, or are there locks on the hearts?

25. Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.

26. That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk.

27. Then how (will it be with them) when the angels gather them, smiting their faces and their backs!

28. That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefore He hath made their actions vain.

29. Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?

30. And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.

31. And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.

32. Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.

33. O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.

34. Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.

35. So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.

36. The life of the world is but a sport and a pastime. And if ye believe and ward off (evil), He will give you your wages, and will not ask of you your worldly wealth.

37. If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.

38. Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ
اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُم بِسِيمَاهُمْ ۚ وَ
لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَ
الصَّابِرِينَ ۙ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَ
شَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ
لَن يَضُرُّوا اللَّهَ شَيْئًا ۗ وَسَيُحْبِطُ أَعْمَالَهُمْ ﴿٣٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ
مَاتُوا وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ ۖ وَأَنتُمُ الْأَعْلَوْنَ ۗ
وَاللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا وَ
تَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

إِن يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا وَيُخْرِجْ أَضْغَانَكُمْ ﴿٣٧﴾

هَا أَنتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم
مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ ۚ وَ
اللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ ۚ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا
غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم ﴿٣٨﴾ ع ٤ ٨

SURAH XLVIII

Victory

Al-Fath takes its name from the word *Fath* meaning "Victory" which occurs several times, and refers, not to the conquest of Mecca but to the truce of Al-Hudeybiyah, which, though at the time it seemed a set-back to the Muslims, proved in fact the greatest victory for Al-Islam.

In the sixth year of the Hijrah, the Prophet set out with some 1400 Muslims from Al-Madinah and the country around, in the garb of pilgrims, not for war but to visit the Ka'bah. When they drew near Mecca, they were warned that the Qureysh had gathered their allies against them, and that their cavalry under Khalid ibn Al-Walid was on the road before them. Making a detour through gullies of the hills, they escaped the cavalry and, coming into the valley of Mecca, encamped at Al-Hudeybiyah below the city. The Prophet resolutely refused to give battle and persisted in attempts to parley with the Qureysh who had sworn not to let him reach the Ka'bah. The Muslims were all the while in a position of some danger. Finally Othman ibn 'Affan was sent into the city, as the man most likely to be well received on account of his relationships. Othman was detained by the Meccans, and news that he had been murdered reached the Muslims in their camp.[1]

It was then that the Prophet, sitting under a tree, took from his comrades the oath (referred to in v. 18) that they would hold together and fight to the death.[2] Then it became known that the rumour of Othman's death was false, and the Qureysh at length agreed to a truce of which the terms were favourable to them. The Prophet and his multitude were to give up the project of visiting the sanctuary for that year, but were to make the pilgrimage the following year when the idolaters undertook to evacuate Mecca for three days to allow them to do so. Fugitives from the Qureysh to the Muslims were to be returned, but not fugitives from the Muslims to the Qureysh; and there was to be no hostility between the parties for ten years.

"And there was never a victory," says Ibn Khaldun, "greater than this victory; for, as Az-Zuhri says, when it was war the people did not meet, but when the truce came and war laid down its burdens and people felt safe one with another, then they met and indulged in conversation and discussion. And no man spoke of Al-Islam to another but the latter espoused it, so that there entered Al-Islam in those two years (*i.e.*, between Al-Hudeybiyah and the breaking of the truce by the Qureysh) as many as all those who had entered it before, or more."[3]

The date of revelation is the sixth year of the Hijrah.

[1] Ibn Hisham, Part II, pp. 176-178.

[2] Ibn Hisham Part II, p. 179.

[3] Ibn Khaldun, *Tarikh*. Supplement to Part II, II, *Bulaq* 1824 A.H. He follows Ibn Hisham.

VICTORY

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. Lo! We have given thee (O Muhammad) a signal victory,

2. That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,

3. And that Allah may help thee with strong help—

4. He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise—

5. That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds—That, in the sight of Allah, is the Supreme triumph—

6. And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.

7. Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

8. Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner.

آياتها ٢٩ (٤٨) سُورَةُ الْفَتْحِ مَدَنِيَّةٌ رُكُوعَاتُهَا ٤

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۝١

لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۝٢

وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ۝٣

هُوَ الَّذِيْٓ أَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا إِيْمَانًا مَّعَ إِيْمَانِهِمْ ۗ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۝٤

لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ۚ وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۝٥

وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۚ وَسَآءَتْ مَصِيْرًا ۝٦

وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝٧

إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ۝٨

9. That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.

10. Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.

11. Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if he intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do.

12. Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fair-seeming in your hearts, and ye did think an evil thought, and ye were worthless folk.

13. And as for him who believeth not in Allah and His messenger—Lo! We have prepared a flame for disbelievers.

14. And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ وَ
تُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝٩

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ
يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ
فَاِنَّمَا يَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى
بِمَا عٰهَدَ عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا
عَظِيْمًا ۝١٠ ع

سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَآ
اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ يَقُوْلُوْنَ
بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ
يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ بِكُمْ ضَرًّا
اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ
خَبِيْرًا ۝١١

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَ
الْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا وَّزُيِّنَ ذٰلِكَ
فِيْ قُلُوْبِكُمْ وَظَنَنْتُمْ ظَنَّ السَّوْءِ ۖ وَكُنْتُمْ
قَوْمًۢا بُوْرًا ۝١٢

وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا
لِلْكٰفِرِيْنَ سَعِيْرًا ۝١٣

وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَغْفِرُ لِمَنْ
يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَكَانَ اللّٰهُ غَفُوْرًا
رَّحِيْمًا ۝١٤

15. Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُلْ لَنْ تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess,[1] to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾ ع

18. Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

19. And much booty that they will capture. Allah is ever Mighty, Wise.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path:

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

[1]This prophecy is taken to refer to the war with the Persian or the Byzantine empire.

21. And other (gain), which ye have not been able to achieve, Allah will compass it. Allah is Able to do all things.

وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرًا ﴿٢١﴾

22. And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.

وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٢٢﴾

23. It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.

سُنَّةَ اللّٰهِ الَّتِىْ قَدْ خَلَتْ مِنْ قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٢٣﴾

24. And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.

وَهُوَ الَّذِىْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿٢٤﴾

25. These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not—lest ye should tread them underfoot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will—If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.

هُمُ الَّذِيْنَ كَفَرُوْا وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْىَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌ ۢ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللّٰهُ فِىْ رَحْمَتِهٖ مَنْ يَّشَآءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ﴿٢٥﴾

26. When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.

اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِىْ قُلُوْبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَكَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا ؕ وَكَانَ اللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمًا ﴿٢٦﴾ ع ٣ ٩ ١١

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ
الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ
رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ۭ فَعَلِمَ مَا لَمْ
تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿٢٧﴾
هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ
الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۭ وَكَفٰى بِاللّٰهِ
شَهِيْدًا ﴿٢٨﴾
مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۭ وَالَّذِيْنَ مَعَهٗٓ اَشِدَّاۗءُ عَلَى
الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ
فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۡ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ
مِّنْ اَثَرِ السُّجُوْدِ ۭ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚ
وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۚ كَزَرْعٍ اَخْرَجَ شَطْــَٔهٗ
فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰي سُوْقِهٖ يُعْجِبُ
الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۭ وَعَدَ اللّٰهُ الَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً
وَّاَجْرًا عَظِيْمًا ﴿٢٩﴾

27. Allah hath fulfilled the vision[1] for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.

28. He it is Who hath sent His messenger with the guidance and the religion of Truth, that He may cause it to prevail over all religion. And Allah sufficeth as a witness.

29. Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel—like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers—that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.

[1]The Prophet had had a vision that he was entering the Sanctuary at Mecca in peace and safety.

SURAH XLIX

The Private Apartments

Al-Hujurat takes its name from v. 4, which, with the following verse, is said to refer to the behaviour of a deputation at a time when deputations from all parts of Arabia were coming to Al-Madinah to profess allegiance to the Prophet. The whole Surah, dealing as it does with manners, and particularly with behaviour toward the Prophet, evidently belongs to a period when there were many seeking audience, among them many who were quite uncivilised.

The date of revelation is the ninth year of the Hijrah, "the year of deputations," as it is called.

THE PRIVATE APARTMENTS

Revealed at Al-Madînah

In the name of Allah, the Beneficent, the Merciful.

1. O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.

2. O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not.

3. Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward.

4. Lo! those who call thee from behind the private apartments, most of them have no sense.

5. And if they had had patience till thou camest forth unto them, it had been better for them. And Allah is Forgiving, Merciful.

6. O ye who believe! If an evil-liver bring you tidings,[1] verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

7. And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are rightly guided:

اٰيَاتُهَا ١٨ (٤٩) سُوْرَةُ الْحُجُرٰتِ مَدَنِيَّةٌ رُكُوْعَاتُهَا ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ
وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝١
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ
النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝٢
اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ
اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ؕ
لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝٣
اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ
اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝٤
وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ
خَيْرًا لَّهُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٥
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ
فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا
عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ۝٦
وَاعْلَمُوْٓا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ
مِّنَ الْاَمْرِ لَعَنِتُّمْ وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ
وَزَيَّنَهٗ فِيْ قُلُوْبِكُمْ وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ
وَالْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ۝٧

[1]The reference is to a man who brought false news of a revolt of the subject Jews at Kheyber.

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ۚ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٨﴾

8. (It is) a bounty and a grace from Allah; and Allah is Knower, Wise.

وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا
بَيْنَهُمَا ۚ فَاِنْ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا
الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ
فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ۖ اِنَّ اللّٰهَ
يُحِبُّ الْمُقْسِطِيْنَ ﴿٩﴾

9. And if two parties of believers fall to fighting, then make peace between them. And if one party of them doth wrong to the other, fight ye that which doth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٠﴾ ع

10. The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى
اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى
اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا
تَنَابَزُوْا بِالْاَلْقَابِ ۖ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ
الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿١١﴾

11. O ye who believe! Let not a folk deride a folk who may be better than they (are), nor let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ
بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ
بَّعْضُكُمْ بَعْضًا ۚ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ۚ وَاتَّقُوا اللّٰهَ ۚ اِنَّ اللّٰهَ
تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾

12. O ye who believe! Shun much suspicion; for lo! some suspicion is a sin. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى
وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ
اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۚ اِنَّ اللّٰهَ عَلِيْمٌ
خَبِيْرٌ ﴿١٣﴾

13. O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

14. The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.

15. The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.

16. Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the heavens and all that is in the earth, and Allah is Aware of all things?

17. They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; nay, but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest.

18. Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا
اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَاِنْ
تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾
اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ
لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ
سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ﴿١٥﴾
قُلْ اَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ ؕ وَاللّٰهُ يَعْلَمُ مَا
فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ
عَلِيْمٌ ﴿١٦﴾
يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ
اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ
لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٧﴾
اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ
بَصِيْرٌ بِمَا تَعْمَلُوْنَ ﴿١٨﴾ ع ٢ ١٤

SURAH L

Qaf

Takes its name from the letter of the Arabic alphabet which stands alone at the beginning of the first verse.

It belongs to the middle group of Meccan Surahs.

QĀF

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Qāf. By the glorious Qur'ān.

2. Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing:

3. When we are dead and have become dust (shall we be brought back again)? That would be a far return!

4. We know that which the earth taketh of them[1], and with Us is a recording Book.

5. Nay, but they have denied the truth when it came unto them, therefore they are now in a troubled case.

6. Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein!

7. And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon.

8. A vision and a reminder for every penitent slave.

9. And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,

10. And lofty date-palms with ranged clusters,

11. Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.

12. The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of) Thamūd,

13. And (the tribe of) 'Aad, and Pharaoh, and brethren of Lot.

[1] *i.e.* those of them who die and are buried in the earth.

أيَاتُهَا (٥٠) سُورَةُ قٓ مَكِّيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

قٓ ۚ وَالْقُرْآنِ الْمَجِيدِ ۝١

بَلْ عَجِبُوٓا أَنْ جَآءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ

الْكٰفِرُونَ هٰذَا شَيْءٌ عَجِيبٌ ۝٢

ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذٰلِكَ رَجْعٌ بَعِيدٌ ۝٣

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا

كِتٰبٌ حَفِيظٌ ۝٤

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيٓ أَمْرٍ مَّرِيجٍ ۝٥

أَفَلَمْ يَنْظُرُوٓا إِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَ

زَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوجٍ ۝٦

وَالْأَرْضَ مَدَدْنٰهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْۢبَتْنَا

فِيهَا مِنْ كُلِّ زَوْجٍۭ بَهِيجٍ ۝٧

تَبْصِرَةً وَّذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيبٍ ۝٨

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَأَنْۢبَتْنَا بِهِ جَنّٰتٍ

وَحَبَّ الْحَصِيدِ ۝٩

وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ۝١٠

رِّزْقًا لِّلْعِبَادِ ۙ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذٰلِكَ

الْخُرُوجُ ۝١١

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّأَصْحٰبُ الرَّسِّ وَثَمُودُ ۝١٢

وَعَادٌ وَّفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ۝١٣

14. And the dwellers in the wood,[1] and the folk of Tubb'a:[2] every one denied their messengers, therefore My threat took effect.

وَّاَصْحٰبُ الْاَيْكَةِ وَقَوْمُ تُبَّعٍ ؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿١٤﴾

15. Were We then worn out by the first creation? Yet they are in doubt about a new creation.

اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ؕ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ﴿١٥﴾ ع ١

16. We verily created man and We know what his soul whispereth to him and We are nearer to him than his jugular vein.

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿١٦﴾

17. When the two Receivers receive (him), seated on the right hand and on the left,

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ﴿١٧﴾

18. He uttereth no word but there is with him an observer ready.

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿١٨﴾

19. And the agony of death cometh in truth. (And it is said unto him): This is that which thou wast wont to shun.

وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ؕ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿١٩﴾

20. And the trumpet is blown. This is the threatened Day.

وَنُفِخَ فِي الصُّوْرِ ؕ ذٰلِكَ يَوْمُ الْوَعِيْدِ ﴿٢٠﴾

21. And every soul cometh, along with it a driver and a witness

وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّشَهِيْدٌ ﴿٢١﴾

22. (And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day.

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿٢٢﴾

23. And (unto the evil-doer) his comrade saith: This is that which I have ready (as testimony).

وَقَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ﴿٢٣﴾

24. (And it is said): Do ye twain[3] hurl to hell each rebel ingrate.

اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ﴿٢٤﴾

25. Hinderer of good, transgressor, doubter,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ ﴿٢٥﴾

26. Who setteth up another god along with Allah. Do ye twain hurl him to the dreadful doom.

الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ ﴿٢٦﴾

27. His comrade saith: Our Lord! I did not cause him to rebel, but he was (himself) far gone in error.

قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ وَلٰكِنْ كَانَ فِيْ ضَلٰلٍ بَعِيْدٍ ﴿٢٧﴾

28. He saith: Contend not in My presence, when I had already proffered unto you the warning.

قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَقَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ﴿٢٨﴾

29. The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves.

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٢٩﴾ ع ٢ ١٦

[1]Midian.

[2]The name of a famous dynasty in Al-Yaman.

[3]The driver and the witness (v. 21) or the two Receivers (v. 17).

30. On the day when We say unto hell: Art thou filled? and it saith: Can there be more to come?

31. And the Garden is brought nigh for those who kept from evil, no longer distant.

32. (And it is said): That is that which ye were promised, (It is) for every penitent and heedful one,

33. Who feareth the Beneficent in secret and cometh with a contrite heart.

34. Enter it in peace. This is the day of Immortality.

35. There they have all that they desire, and there is more with Us.

36. And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgement came)?

37. Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence.

38. And verily We created the heavens and the earth, and all that is between them, in six Days,[1] and naught of weariness touched Us.

39. Therefore (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun;

40. And in the night-time hymn His praise, and after the (prescribed) prostrations.

41. And listen on the day when the crier crieth from a near place,

42. The day when they will hear the (Awful) Cry in truth. That is the day of coming forth (from the graves).

43. Lo! We it is Who quicken and give death, and unto Us is the journeying.

44. On the day when the earth splitteth asunder from them, hastening forth (they come). That is a gathering easy for Us (to make).

45. We are best aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'ān him who feareth My threat.

[1] XXII, 47; XXXII, 5; LXX, 4.

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ
مِن مَّزِيدٍ ﴿٣٠﴾
وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾
هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾
مَّنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾
ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾
لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾
وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم
بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾
إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى
السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾
وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾
فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ
طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾
وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾
يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾
يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ
فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

SURAH LI

The Winnowing Winds

Adh-Dhariyat, "The Winnowing Winds," takes its name from a word in V. 1. I have followed the usual interpretation of the first four verses, but they may also be taken as all referring to winds or to angels.

An early Meccan Surah.

THE WINNOWING WINDS
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By those that winnow with a winnowing

2. And those that bear the burden (of the rain)

3. And those that glide with ease (upon the sea)

4. And those who distribute (blessings) by command,

5. Lo! that wherewith ye are threatened is indeed true,

6. And lo! the judgement will indeed befall.

7. By the heaven full of paths,

8. Lo! ye, forsooth, are of various opinion (concerning the truth).

9. He is made to turn away from it who is (himself) averse.

10. Accursed be the conjecturers

11. Who are careless in an abyss!

12. They ask: When is the Day of Judgement?

13. (It is) the day when they will be tormented at the Fire,

14. (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.

15. Lo! those who keep from evil will dwell amid gardens and watersprings,

16. Taking that which their Lord giveth them; for lo! aforetime they were doers of good;

17. They used to sleep but little of the night,

18. And ere the dawning of each day would seek forgiveness,

اٰيَاتُهَا (٥١) سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالذّٰرِيٰتِ ذَرْوًا ①

فَالْحٰمِلٰتِ وِقْرًا ②

فَالْجٰرِيٰتِ يُسْرًا ③

فَالْمُقَسِّمٰتِ اَمْرًا ④

اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ⑤

وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ⑥

وَالسَّمَآءِ ذَاتِ الْحُبُكِ ⑦

اِنَّكُمْ لَفِيْ قَوْلٍ مُّخْتَلِفٍ ⑧

يُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ⑨

قُتِلَ الْخَرّٰصُوْنَ ⑩

الَّذِيْنَ هُمْ فِيْ غَمْرَةٍ سَاهُوْنَ ⑪

يَسْـَٔلُوْنَ اَيَّانَ يَوْمُ الدِّيْنِ ⑫

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُوْنَ ⑬

ذُوْقُوْا فِتْنَتَكُمْ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ⑭

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ⑮

اٰخِذِيْنَ مَآ اٰتٰىهُمْ رَبُّهُمْ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ⑯

كَانُوْا قَلِيْلًا مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ⑰

وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ⑱

19. And in their wealth the beggar and the outcast had due share.

20. And in the earth are portents for those whose faith is sure.

21. And (also) in yourselves. Can ye then not see?

22. And in the heaven is your providence and that which ye are promised;

23. And by the Lord of the heaven and the earth, it is the truth, even as (it is true) that ye speak.

24. Hath the story of Abraham's honored guests reached thee (O Muhammad)?

25. When they came in unto him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me).

26. Then he went apart unto his household so that they brought a fatted calf;

27. And he set it before them, saying: Will ye not eat?

28. Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.

29. Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!

30. They said: Even so saith thy Lord. Lo! He is the Wise, the Knower.

31. (Abraham) said: And (afterward) what is your errand, O ye sent (from Allah)?

32. They said: Lo! we are sent unto a guilty folk,

33. That we may send upon them stones of clay,

34. Marked by thy Lord for (the destruction of) the wanton.

35. Then We brought forth such believers as were there.

وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿١٩﴾

وَفِي الْاَرْضِ اٰيٰتٌ لِّلْمُوْقِنِيْنَ ﴿٢٠﴾

وَفِيْٓ اَنْفُسِكُمْ ۭ اَفَلَا تُبْصِرُوْنَ ﴿٢١﴾

وَفِي السَّمَاۗءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ ﴿٢٢﴾

فَوَرَبِّ السَّمَاۗءِ وَالْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ﴿٢٣﴾ ع ١٨

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿٢٤﴾ وقف لازم

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ۭ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿٢٥﴾

فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَاۗءَ بِعِجْلٍ سَمِيْنٍ ﴿٢٦﴾

فَقَرَّبَهٗٓ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿٢٧﴾

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ۭ قَالُوْا لَا تَخَفْ ۭ وَبَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿٢٨﴾

فَاَقْبَلَتِ امْرَاَتُهٗ فِيْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ ﴿٢٩﴾

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ۭ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٣٠﴾

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ﴿٣١﴾ الذّٰريٰت ٢٧

قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ﴿٣٢﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ ﴿٣٣﴾

مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ ﴿٣٤﴾

فَاَخْرَجْنَا مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ ﴿٣٥﴾ ع

36. But We found there but one house of those surrendered[1] (to Allah).

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾

37. And We left behind therein a portent for those who fear a painful doom.

وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

38. And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant,

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

39. But he withdrew (confiding) in his might, and said: A wizard or a madman!

فَتَوَلَّىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾

40. So We seized him and his hosts and flung them in the sea, for he was reprobate.

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾

41. And in (the tribe of) 'Aād (there is a portent) when We sent the fatal wind against them.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

42. It spared naught that it reached, but made it (all) as dust.

مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾

43. And in (the tribe of) Thamūd (there is a portent) when it was told them: Take your ease awhile.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed;

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ ﴿٤٤﴾

45. And they were unable to rise up, nor could they help themselves:

فَمَا اسْتَطَاعُوا مِن قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ ﴿٤٥﴾

46. And the folk of Noah aforetime. Lo! they were licentious folk.

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

47. We have built the heaven with might, and We it is who make the vast extent (thereof).

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

48. And the earth have We laid out, how gracious is the Spreader (thereof)!

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

49. And all things We have created by pairs, that haply ye may reflect.

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

Ar. *Muslimin.*

فَفِرُّوٓا إِلَى ٱللَّهِ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟ سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾

أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾

وَّذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

50. Therefore flee unto Allah; lo! I[1] am a plain warner unto you from Him

51. And set not any other God along with Allah; lo! I am a plain warner unto you from Him.

52. Even so there came no messenger unto those before them but they said: A wizard or a madman!

53. Have they handed down (the saying as an heirloom one unto another? Nay, but they are froward folk.

54. So withdraw from them (O Muhammad), for thou art in no wise blameworthy,

55. And warn, for warning profiteth believers.

56. I created the jinn and humankind only that they might worship Me.

57. I seek no livelihood from them, nor do I ask that they should feed Me.

58. Lo! Allah! He it is that giveth livelihood, the Lord of Unbreakable might.

59. And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).

60. And woe unto those who disbelieve from (that) their day which they are promised.

[1]The revealing angel, it would appear.

SURAH LII

The Mount

At-Tur, "The Mount," takes name from the opening verse.
An early Meccan Surah.

THE MOUNT

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the Mount,

2. And a Scripture inscribed

3. On fine parchment unrolled,

4. And the House frequented,

5. And the roof exalted,

6. And the sea kept filled,

7. Lo! the doom of thy Lord will surely come to pass;

8. There is none that can ward it off,

9. On the day when the heaven will heave with (awful) heaving,

10. And the mountains move away with (awful) movement,

11. Then woe that day unto the deniers

12. Who play in talk of grave matters;

13. The day when they are thrust with a (disdainful) thrust, into the fire of hell.

14. (And it is said unto them): This is the Fire which ye were wont to deny.

15. Is this magic, or do ye not see?

16. Endure the heat thereof, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do.

17. Lo! those who kept their duty dwell in gardens and delight,

18. Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire.

اٰيَاتُهَا ٤٩ (٥٢) سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالطُّوْرِ ۝١

وَكِتٰبٍ مَّسْطُوْرٍ ۝٢

فِيْ رَقٍّ مَّنْشُوْرٍ ۝٣

وَالْبَيْتِ الْمَعْمُوْرِ ۝٤

وَالسَّقْفِ الْمَرْفُوْعِ ۝٥

وَالْبَحْرِ الْمَسْجُوْرِ ۝٦

اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝٧

مَّا لَهٗ مِنْ دَافِعٍ ۝٨

يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۝٩

وَّتَسِيْرُ الْجِبَالُ سَيْرًا ۝١٠

فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١١

الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ۝١٢ وقف لازم

يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ۝١٣

هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ۝١٤

اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ۝١٥

اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا سَوَآءٌ عَلَيْكُمْ ؕ
اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝١٦

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَعِيْمٍ ۝١٧

فٰكِهِيْنَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيْمِ ۝١٨

كُلُوا وَاشْرَبُوا هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

19. (And it is said unto them): Eat and drink in health (as reward) for what ye used to do,

مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ﴿٢٠﴾

20. Reclining on ranged couches. And We wed them unto fair ones with wide, lovely eyes.

وَالَّذِينَ ءَامَنُوا۟ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ كُلُّ ٱمْرِئٍۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

21. And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of naught of their (life's) work. Every man is a pledge for that which he hath earned.

وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

22. And We provide them with fruit and meat such as they desire.

يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

23. There they pass from hand to hand a cup wherein is neither vanity nor cause of sin.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

24. And there go round, waiting on them menservants of their own, as they were hidden pearls.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾

25. And some of them draw near unto others, questioning:

قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

26. Saying: Lo! of old, when we were with our families, we were ever anxious;

فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾

27. But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire.

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾

28. Lo! we used to pray unto Him of old. Lo! He is the Benign, the Merciful.

فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾

29. Therefore warn (men, O Muhammad). By the grace of Allah thou art neither soothsayer nor madman.

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾

30. Or say they: (he is), a poet, (one) for whom we may expect the accident of time?

قُلْ تَرَبَّصُوا۟ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾

31. Say (unto them): Expect (your fill)! Lo! I am with you among the expectant.

أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

32. Do their minds command them to do this, or are they an outrageous folk?

أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾

33. Or say they: He hath invented it? Nay, but they will not believe!

فَلْيَأْتُوا۟ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُوا۟ صَٰدِقِينَ ﴿٣٤﴾

34. Then let them produce speech the like thereof, if they are truthful.

أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾

35. Or were they created out of naught? Or are they the creators?

أَمْ خَلَقُوا السَّمٰوٰتِ وَالْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ﴿٣٦﴾

36. Or did they create the heavens and the earth? Nay, but they are sure of nothing!

أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿٣٧﴾

37. Or do they own the treasures of thy Lord? Or have they been given charge (thereof)?

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

38. Or have they any stairway (unto heaven) by means of which they overhear (decrees)? Then let their listeners produce some warrant manifest!

أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾

39. Or hath He daughters whereas ye have sons?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾

40. Or askest thou (Muhammad) a fee from them so that they are plunged in debt?

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

41. Or possess they the Unseen so that they can write (it) down?

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

42. Or seek they to ensnare (the messenger)? But those who disbelieve, they are the ensnared!

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

43. Or have they any god beside Allah? Glorified be Allah from all that they ascribe as partner (unto Him)!

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

44. And if they were to see a fragment of the heaven falling, they would say: A heap of clouds!

فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾

45. Then let them be (O Muhammad), till they meet their day, in which they will be thunder-stricken,—

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

46. A day in which their guile will naught avail them, nor will they be helped.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

47. And verily, for those who do wrong, there is a punishment beyond that. But most of them know not.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

48. So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou uprisest,

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

49. And in the night-time also hymn His praise, and at the setting of the stars.

SURAH LIII

The Star

An-Najm, "The Star," takes its name from a word in the first verse. An early Meccan Surah.

THE STAR

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the Star when it setteth,

2. Your comrade erreth not, nor is deceived;

3. Nor doth he speak of (his own) desire.

4. It is naught save an inspiration that is inspired,

5. Which One of mighty powers hath taught him,

6. One vigorous; and he grew clear to view[1]

7. When he was on the uppermost horizon.

8. Then he drew nigh and came down

9. Till he was (distant) two bows' length or even nearer,

10. And He revealed unto His slave that which He revealed.

11. The heart lied not (in seeing) what it saw.

12. Will ye then dispute with him concerning what he seeth?

13. And verily he saw him yet another time[2]

14. By the lote-tree of the utmost boundary,

15. Nigh unto which is the Garden of Abode.

16. When that which shroudeth did enshroud the lote-tree,

17. The eye turned not aside nor yet was overbold.

18. Verily he saw one of the greater revelations of his Lord.

19. Have ye thought upon Al-Lāt[3] and Al-'Uzzā[3]

[1]This and the five following verses are generally accepted as referring to the Prophet's vision on Mt. Hira.

[2]This is generally accepted as a reference to the Prophet's vision in which he ascended through the seven heavens.

[3]An idol of the pagan Arabs.

اٰيَاتُهَا ٦٢ (٥٣) سُوْرَةُ النَّجْمِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالنَّجْمِ اِذَا هَوٰى ۙ﴿١﴾

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۚ﴿٢﴾

وَمَا يَنْطِقُ عَنِ الْهَوٰى ؕ﴿٣﴾

اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۙ﴿٤﴾

عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ﴿٥﴾

ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ۙ﴿٦﴾

وَهُوَ بِالْاُفُقِ الْاَعْلٰى ؕ﴿٧﴾

ثُمَّ دَنَا فَتَدَلّٰى ۙ﴿٨﴾

فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ﴿٩﴾

فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى ؕ﴿١٠﴾

مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ﴿١١﴾

اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ﴿١٢﴾

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ۙ﴿١٣﴾

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ﴿١٤﴾

عِنْدَهَا جَنَّةُ الْمَاْوٰى ؕ﴿١٥﴾

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ۙ﴿١٦﴾

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿١٧﴾

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٨﴾

اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ۙ﴿١٩﴾

20. And Manāt,[1] the third, the other?

21. Are yours the males and His the females?

22. That indeed was an unfair division!

23. They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.

24. Or shall man have what he coveteth?

25. But unto Allah belongeth the after (life), and the former.

26. And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth!

27. Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.

28. And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.

29. Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world.

30. Such is their sum of knowledge. Lo! thy Lord is best aware of him who strayeth, and He is best aware of him who goeth right.

31. And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.

وَمَنٰوةَ الثَّالِثَةَ الْأُخْرٰى ﴿٢٠﴾

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنْثٰى ﴿٢١﴾

تِلْكَ إِذًا قِسْمَةٌ ضِيزٰى ﴿٢٢﴾

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ
مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطٰنٍ إِنْ يَتَّبِعُونَ إِلَّا
الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ
رَبِّهِمُ الْهُدٰى ﴿٢٣﴾

أَمْ لِلْإِنْسَانِ مَا تَمَنّٰى ﴿٢٤﴾

فَلِلَّهِ الْآخِرَةُ وَالْأُولٰى ﴿٢٥﴾

وَكَمْ مِنْ مَلَكٍ فِي السَّمٰوٰتِ لَا تُغْنِي شَفَاعَتُهُمْ
شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَيَرْضٰى ﴿٢٦﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلٰئِكَةَ
تَسْمِيَةَ الْأُنْثٰى ﴿٢٧﴾

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

فَأَعْرِضْ عَنْ مَنْ تَوَلّٰى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ
إِلَّا الْحَيٰوةَ الدُّنْيَا ﴿٢٩﴾

ذٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدٰى ﴿٣٠﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ
أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنٰى ﴿٣١﴾

[1]The pagan Arabs pretended that their idols were daughters of Allah.

32. Those who avoid enormities of sin and abominations, save the unwilled offences—(for them) lo! thy Lord is of vast mercy. He is best aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefore ascribe not purity unto yourselves. He is best aware of him who wardeth off (evil).

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ﴿٣٢﴾

33. Didst thou (O Muhammad) observe him who turned away,

أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ ﴿٣٣﴾

34. And gave a little, then was grudging?

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ ﴿٣٤﴾

35. Hath he knowledge of the Unseen so that he seeth?

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ ﴿٣٥﴾

36. Or hath he not bad news of what is in the books of Moses

أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

37. And Abraham who paid his debt:

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ ﴿٣٧﴾

38. That no laden one shall bear another's load,

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

39. And that man hath only that for which he maketh effort,

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

40. And that his effort will be seen,

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾

41. And afterward he will be repaid for it with fullest payment;

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾

42. And that thy Lord, He is the goal;

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

43. And that He it is Who maketh laugh, and maketh weep,

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

44. And that He it is Who giveth death and giveth life;

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

45. And that He createth the two spouses, the male and the female,

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ ﴿٤٥﴾

46. From a drop (of seed) when it is poured forth;

مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

47. And that He hath ordained the second bringing forth;

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ﴿٤٧﴾

48. And that He it is Who enricheth and contenteth:

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

49. And that He it is Who is the Lord of Sirius;

وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ﴿٤٩﴾

50. And that He destroyed the former (tribe of) 'Aād,[1]

وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾

51. And (the tribe of) Thamūd He spared not;

وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾

52. And the folk of Noah aforetime, lo! they were more unjust and more rebellious;

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

53. And Al-Mu'tafikah[2] He destroyed

وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾

54. So that there covered them that which did cover.

فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾

55. Concerning which then, of the bounties of thy Lord, canst thou dispute?

فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

56. This is a warner of the warners of old.

هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾

57. The threatened Hour is nigh.

أَزِفَتِ ٱلْآزِفَةُ ﴿٥٧﴾

58. None beside Allah can disclose it.

لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾

59. Marvel ye then at this statement,

أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

60. And laugh and not weep,

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. While ye amuse yourselves?

وَأَنتُمْ سَٰمِدُونَ ﴿٦١﴾

62. Rather prostrate yourselves before Allah and serve Him.

فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ﴿٦٢﴾ ع ٣ ٢٧

[1]There was still in existence a tribe of that name.

[2]Generally supposed to be a name for the villages of the people of Lot.

SURAH LIV

The Moon

Al-Qamar, "The Moon," takes its name from the first verse: "The hour drew nigh and the moon was rent in twain." A strange appearance of the moon in the sky, as if it had been torn asunder, is recorded in the traditions of several Companions of the Prophet as having astonished the people of Mecca about the time when the idolaters were beginning to persecute the Muslims.

An early Meccan Surah.

THE MOON

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The hour drew nigh and the moon was rent in twain.
2. And if they behold a portent they turn away and say: Prolonged illusion!
3. They denied (the Truth) and followed their own lusts. Yet everything will come to a decision.
4. And surely there hath come unto them news whereof the purport should deter,
5. Effective wisdom; but warnings avail not.
6. So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing.

7. With downcast eyes, they come forth from the graves as they were locusts spread abroad,

8. Hastening toward the Summoner; the disbelievers say: This is a hard day.

9. The folk of Noah denied before them, yea, they denied Our slave[1] and said: A madman; and he was repulsed.

10. So he cried unto his Lord, saying: I am vanquished, so give help!

11. Then opened We the gates of heaven with pouring water

12. And caused the earth to gush forth springs, so that the waters met for a predestined purpose.

13. And We carried him upon a thing of planks and nails,

14. That ran (upon the waters) in Our sight, as a reward for him who was rejected.

15. And verily We left it as a token; but is there any that remembereth?

أَيَاتُهَا (٥٤) سُورَةُ الْقَمَرِ مَكِّيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ①

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ②

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ③

وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ④

حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ ⑤

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ⑥

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ⑦

مُّهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ⑧

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ⑨

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ⑩

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ⑪

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ⑫

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ⑬

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ⑭

وَلَقَد تَّرَكْنَاهَا آيَةً فَهَلْ مِن مُّدَّكِرٍ ⑮

[1]To be *'abd Allah*, "a slave of God," is the proudest rank the Muslim can claim, bondage to Allah implying liberation from all other servitudes. All especially devoted men, all the chosen ones, are called slaves of Allah in the Qur'an.

16. Then see how (dreadful) was My punishment after My warnings!
17. And in truth We have made the Qur'ān easy to remember;[1] but is there any that remembereth?
18. (The tribe of) 'Āād rejected warnings. Then how (dreadful) was My punishment after My warnings.

19. Lo! We let loose on them a raging wind on a day of constant calamity,

20. Sweeping men away as though they were uprooted trunks of palm-trees.

21. Then see how (dreadful) was My punishment after My warnings!
22. And in truth We have made the Qur'ān easy to remember; but is there any that remembereth?
23. (The tribe of) Thamūd rejected warnings

24. For they said: Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness.
25. Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar.
26. (Unto their warner it was said): To-morrow they will know who is the rash liar!
27. Lo! We are sending the she-camel as a test for them; so watch them and have patience;
28. And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed.
29. But they called their comrade and he took and hamstrung (her).
30. Then see how (dreadful) was My punishment after My warnings!

31. Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold.

32. And in truth We have made the Qur'ān easy to remember; but is there any that remembereth?

33. The folk of Lot rejected warnings.

34. Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night,

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿١٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿٢٣﴾

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ ﴿٢٤﴾

أَأُلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾

سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ ﴿٢٦﴾

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ ﴿٣٤﴾

[1]It is a fact that the Qur'an is marvellously easy for believers to commit to memory. Thousands of people in the East know the whole Book by heart. The translator, who finds great difficulty in remembering well-known English quotations accurately, can remember page after page of the Qur'an in Arabic with perfect accuracy.

35. As grace from Us. Thus We reward him who giveth thanks.

36. And he indeed had warned them of Our blow, but they did doubt the warnings.

37. They even asked him of his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My Warnings!

38. And in truth the punishment decreed befell them early in the morning.

39. Now taste My punishment after My warnings!

40. And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

41. And warnings came in truth unto the house of Pharaoh

42. Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.

43. Are your disbelievers better than those, or have ye some immunity in the Scriptures:

44. Or say they: We are a host victorious:

45. The hosts will all be routed and will turn and flee.

46. Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure).

47. Lo! the guilty are in error and madness.

48. On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell.

49. Lo! We have created every thing by measure.

50. And Our commandment is but one (commandment), as the twinkling of an eye.

51. And verily We have destroyed your fellows; but is there any that remembereth?

52. And every thing they did is in the Scriptures.

53. And every small and great thing is recorded.

54. Lo! the righteous will dwell among gardens and rivers,

55. Firmly established in the favour of a Mighty King.

نِّعْمَةً مِّنْ عِنْدِنَا ۚ كَذٰلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ

فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٧﴾

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾

فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٤٠﴾

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

فِي مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ﴿٥٥﴾

SURAH LV

The Beneficent

Ar-Rahman takes its name from the first verse. In the refrain: "Which is it, of the favours of your Lord, that ye deny?" *ye* and the verb are in the dual form, and the question is generally believed to be addressed to mankind and the Jinn. Some have held that vv. 46-76 refer, not to the paradise hereafter but to the later conquests of the Muslims, the four gardens being Egypt, Syria, Mesopotamia and Persia. There may well be a double meaning.

An early Meccan Surah.

THE BENEFICENT

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The Beneficent
2. Hath made known the Qur'ān.
3. He hath created men,
4. He hath taught him utterance.
5. The sun and the moon are made punctual.
6. The stars and the trees adore.
7. And the sky He hath uplifted; and He hath set the measure,
8. That ye exceed not the measure,
9. But observe the measure strictly, nor fall short thereof.
10. And the earth hath He appointed for (His) creatures,
11. Wherein are fruit and sheathed palm-trees,
12. Husked grain and scented herb.
13. Which is it, of the favours of your Lord, that ye deny?
14. He created man of clay like the potter's,
15. And the Jinn did He create of smokeless fire.
16. Which is it, of the favours of your Lord, that ye deny?
17. Lord of the two Easts,[1] and Lord of the two Wests![2]
18. Which is it, of the favours of your Lord, that ye deny?
19. He hath loosed the two seas.[3] They meet.

[1]The two points where the sun rises in winter and in summer.
[2]The two points where the sun sets in winter and in summer.
[3]*i.e.* the salt water and the sweet.

أيّها الثقلان (٥٥) سورة الرحمٰن مدنية ركوعاتها ٣

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرَّحْمٰنُ ۙ﴿١﴾

عَلَّمَ الْقُرْاٰنَ ؕ﴿٢﴾

خَلَقَ الْاِنْسَانَ ۙ﴿٣﴾

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۬ۙ﴿٥﴾

وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ﴿٦﴾

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۙ﴿٧﴾

اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ﴿٨﴾

وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ﴿٩﴾

وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۙ﴿١٠﴾

فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ﴿١١﴾

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ﴿١٢﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٣﴾

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۙ﴿١٤﴾

وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۚ﴿١٥﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٦﴾

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۚ﴿١٧﴾

فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٨﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ۙ﴿١٩﴾

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ﴿٢٠﴾

20. There is a barrier between them. They encroach not (one upon the other).

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢١﴾

21. Which is it, of the favours of your Lord, that ye deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

22. There cometh forth from both of them the pearl and coral-stone.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٣﴾

23. Which is it, of the favours of your Lord, that ye deny?

وَلَهُ الْجَوَارِ الْمُنْشَـَٔاتُ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٢٤﴾

24. His are the ships displayed upon the sea, like banners.[1]

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٥﴾

25. Which is it, of the favours of your Lord, that ye deny?

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

26. Everyone that is thereon will pass away;

وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَالْاِكْرَامِ ﴿٢٧﴾

27. There remaineth but the Countenance of thy Lord of Might and Glory.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٨﴾

28. Which is it, of the favours of your Lord, that ye deny?

يَسْـَٔلُهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ ﴿٢٩﴾

29. All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٠﴾

30. Which is it, of the favours of your Lord, that ye deny?

سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ﴿٣١﴾

31. We shall dispose of you, O ye two dependents (man and jinni).

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٢﴾

32. Which is it, of the favours of your Lord, that ye deny?

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ۭ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿٣٣﴾

33. O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٤﴾

34. Which is it, of the favours of your Lord, that ye deny?

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿٣٥﴾

35. There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾

36. Which is it, of the favours of your Lord, that ye deny?

فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

37. And when the heaven splitteth asunder and becometh rosy like red hide—

[1]The usual explanation of the commentators is "built into the sea like mountains."

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾

38. Which is it, of the favours of your Lord, that ye deny?—

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ﴿٣٩﴾

39. On that day neither man nor jinni will be questioned of his sin.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾

40. Which is it, of the favours of your Lord, that ye deny?

يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ﴿٤١﴾

41. The guilty will be known by their marks, and will be taken by the forelocks and the feet.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٢﴾

42. Which is it, of the favours of your Lord, that ye deny?

هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ﴿٤٣﴾ وقف لازم

43. This is Hell which the guilty deny.

يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْمٍ اٰنٍ ﴿٤٤﴾

44. They go circling round between it and fierce, boiling water.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٥﴾ ع ٢ ٣ ٤

45. Which is it, of the favours of your Lord, that ye deny?

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿٤٦﴾

46. But for him who feareth the standing before his Lord there are two gardens.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٧﴾

47. Which is it, of the favours of your Lord, that ye deny?

ذَوَاتَآ اَفْنَانٍ ﴿٤٨﴾

48. Of spreading branches.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٩﴾

49. Which is it, of the favours of your Lord, that ye deny?

فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ﴿٥٠﴾

50. Wherein are two fountains flowing.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥١﴾

51. Which is it, of the favours of your Lord, that ye deny?

فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ﴿٥٢﴾

52. Wherein is every kind of fruit in pairs.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٣﴾

53. Which is it, of the favours of your Lord, that ye deny?

مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۭ بَطَآئِنُهَا مِنْ اِسْتَبْرَقٍ ۭ وَجَنَا الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

54. Reclining upon couches lined with silk brocade, the fruit of both gardens near to hand.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٥﴾

55. Which is it, of the favours of your Lord, that ye deny?

فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾

56. Therein are those of modest gaze, whom neither man nor jinni will have touched before them.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٧﴾

57. Which is it, of the favours of your Lord, that ye deny?

كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ﴿٥٨﴾

58. (In beauty) like the jacynth and the coral-stone.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٩﴾

59. Which is it, of the favours of your Lord, that ye deny?

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿٦٠﴾

60. Is the reward of goodness aught save goodness?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦١﴾

61. Which is it, of the favours of your Lord, that ye deny?

وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿٦٢﴾

62. And beside them are two other gardens,

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٣﴾

63. Which is it, of the favours of your Lord, that ye deny?

مُدْهَآمَّتٰنِ ﴿٦٤﴾

64. Dark green with foliage.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٥﴾

65. Which is it, of the favours of your Lord, that ye deny?

فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٦﴾

66. Wherein are two abundant springs.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٧﴾

67. Which is it, of the favours of your Lord, that ye deny?

فِيْهِمَا فَاكِهَةٌ وَّنَخْلٌ وَّرُمَّانٌ ﴿٦٨﴾

68. Wherein is fruit, the date-palm and pomegranate.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٩﴾

69. Which is it, of the favours of your Lord, that ye deny?

فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿٧٠﴾

70. Wherein (are found) the good and beautiful—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧١﴾

71. Which is it, of the favours of your Lord, that ye deny?—

حُوْرٌ مَّقْصُوْرٰتٌ فِى الْخِيَامِ ﴿٧٢﴾

72. Fair ones, close-guarded in pavilions—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٣﴾

73. Which is it, of the favours of your Lord, that ye deny?—

لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾

74. Whom neither man nor jinni will have touched before them—

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٥﴾

75. Which is it, of the favours of your Lord, that ye deny?—

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾

76. Reclining on green cushions and fair carpets.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧٧﴾

77. Which is it, of the favours of your Lord, that ye deny?

تَبٰرَكَ اسْمُ رَبِّكَ ذِى الْجَلٰلِ وَالْاِكْرَامِ ﴿٧٨﴾ ع ٣ ١٣

78. Blessed be the name of thy Lord, Mighty and Glorious!

SURAH LVI

The Event

Al-Waqi'ah, "The Event," takes its name from a word in I.V.
An early Meccan Surah.

THE EVENT

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. When the event befalleth--

2. There is no denying that it will befall--

3. Abasing (some), exalting (others);

4. When the earth is shaken with a shock

5. And the hills are ground to powder

6. So that they become a scattered dust,

7. And ye will be three kinds:

8. (First) those on the right hand; what of those on the right hand?

9. And (then) those on the left hand; what of those on the left hand?

10. And the foremost in the race, the foremost in the race:

11. Those are they who will be brought nigh

12. In gardens of delight;

13. A multitude of those of old

14. And a few of those of later time,

15. On lined couches,

16. Reclining therein face to face.

17. There wait on them immortal youths

18. With bowls and ewers and a cup from a pure spring

19. Wherefrom they get no aching of the head nor any madness,

اِنَّهَا (٥٦) سُوْرَةُ الْوَاقِعَةِ مَكِّيَّةٌ رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِذَا وَقَعَتِ الْوَاقِعَةُ ۝١

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝٢

خَافِضَةٌ رَّافِعَةٌ ۝٣

اِذَا رُجَّتِ الْاَرْضُ رَجًّا ۝٤

وَّبُسَّتِ الْجِبَالُ بَسًّا ۝٥

فَكَانَتْ هَبَآءً مُّنْۢبَثًّا ۝٦

وَّكُنْتُمْ اَزْوَاجًا ثَلٰثَةً ۝٧

فَاَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ اَصْحٰبُ الْمَيْمَنَةِ ۝٨

وَاَصْحٰبُ الْمَشْئَمَةِ ۙ مَآ اَصْحٰبُ الْمَشْئَمَةِ ۝٩

وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ۝١٠

اُولٰٓئِكَ الْمُقَرَّبُوْنَ ۝١١

فِيْ جَنّٰتِ النَّعِيْمِ ۝١٢

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۝١٣

وَقَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ۝١٤

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۝١٥

مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ۝١٦

يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۝١٧

بِاَكْوَابٍ وَّاَبَارِيْقَ ۙ وَكَاْسٍ مِّنْ مَّعِيْنٍ ۝١٨

لَّا يُصَدَّعُوْنَ عَنْهَا وَلَا يُنْزِفُوْنَ ۝١٩

20. And fruit that they prefer

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

21. And flesh of fowls that they desire.

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

22. And (there are) fair ones with wide, lovely eyes,

وَحُورٌ عِينٌ ﴿٢٢﴾

23. Like unto hidden pearls,

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

24. Reward for what they used to do.

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

25. There hear they no vain speaking nor recrimination

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

26. (Naught) but the saying: Peace, (and again) Peace.

إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾

27. And those on the right hand; what of those on the right hand?

وَأَصْحَابُ الْيَمِينِ ۙ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾

28. Among thornless lote-trees

فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾

29. And clustered plantains,

وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾

30. And spreading shade,

وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

31. And water gushing,

وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾

32. And fruit in plenty

وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾

33. Neither out of reach nor yet forbidden,

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾

34. And raised couches.

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾

35. Lo! We have created them a (new) creation

إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾

36. And made them virgins,

فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾

37. Lovers, friends,

عُرُبًا أَتْرَابًا ﴿٣٧﴾

38. For those on the right hand;

لِّأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ع ١٤

39. A multitude of those of old

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿٣٩﴾

40. And a multitude of those of later time.[1]

وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾

41. And those on the left hand: What of those on the left hand?

وَأَصْحَابُ الشِّمَالِ ۙ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾

[1]This verse is said to have been revealed at Al-Madinah.

فِي سَمُومٍ وَّحَمِيمٍ ﴿٤٢﴾

وَّظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾

لَّا بَارِدٍ وَّلَا كَرِيمٍ ﴿٤٤﴾

إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُتْرَفِينَ ﴿٤٥﴾

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾

وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾

أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾

لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾

فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾

فَشَارِبُونَ شُرْبَ الْهِيمِ ﴿٥٥﴾

هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

أَفَرَأَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾

أَأَنتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

عَلَىٰ أَن نُّبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

42. In scorching wind and scalding water

43. And shadow of black smoke,

44. Neither cool nor refreshing.

45. Lo! heretofore they were effete with luxury

46. And used to persist in the awful sin.

47. And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,

48. And also our forefathers?

49. Say (unto them, O Muhammad): Lo! those of old and those of later time

50. Will all be brought together to the tryst of an appointed day.

51. Then lo! ye, the erring, the deniers,

52. Ye verily will eat of a tree called Zaqqūm

53. And will fill your bellies therewith;

54. And thereon ye will drink of boiling water,

55. Drinking even as the camel drinketh.

56. This will be their welcome on the Day of Judgement.

57. We created you. Will ye then admit the truth?

58. Have ye seen that which ye emit?

59. Do ye create it or are We the Creator?

60. We mete out death among you, and We are not to be outrun,

61. That We may transfigure you and make you what ye know not.

62. And verily ye know the first creation. Why, then, do ye not reflect?

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولٰى فَلَوْلَا تَذَكَّرُوْنَ ﴿٦٢﴾

63. Have ye seen that which ye cultivate?

أَفَرَءَيْتُم مَّا تَحْرُثُوْنَ ﴿٦٣﴾

64. Is it ye who foster it, or are We the Fosterer?

ءَأَنتُمْ تَزْرَعُوْنَهُۥٓ أَمْ نَحْنُ الزّٰرِعُوْنَ ﴿٦٤﴾

65. If We willed, We verily could make it chaff, then would ye cease not to exclaim:

لَوْ نَشَآءُ لَجَعَلْنٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُوْنَ ﴿٦٥﴾

66. Lo! we are laden with debt!

إِنَّا لَمُغْرَمُوْنَ ﴿٦٦﴾

67. Nay, but we are deprived!

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٦٧﴾

68. Have ye observed the water which ye drink?

أَفَرَءَيْتُمُ الْمَآءَ الَّذِىْ تَشْرَبُوْنَ ﴿٦٨﴾

69. Is it ye who shed it from the rain-cloud, or are We the shedder?

ءَأَنتُمْ أَنزَلْتُمُوْهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُوْنَ ﴿٦٩﴾

70. If We willed We verily could make it bitter. Why, then, give ye not thanks?

لَوْ نَشَآءُ جَعَلْنٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُوْنَ ﴿٧٠﴾

71. Have ye observed the fire which ye strike out;

أَفَرَءَيْتُمُ النَّارَ الَّتِىْ تُوْرُوْنَ ﴿٧١﴾

72. Was it ye who made the tree thereof to grow, or were We the grower?

ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ الْمُنْشِـُٔوْنَ ﴿٧٢﴾

73. We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.

نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ﴿٧٣﴾

74. Therefore (O Muhammad), praise the name of thy Lord, the Tremendous.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٧٤﴾

75. Nay, I swear by the places of the stars—

فَلَآ أُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ ﴿٧٥﴾

76. And lo! that verily is a tremendous oath, if ye but knew—

وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ﴿٧٦﴾

77. That (this) is indeed a noble Qur'ān

إِنَّهُۥ لَقُرْءَانٌ كَرِيْمٌ ﴿٧٧﴾

78. In a Book kept hidden

فِىْ كِتٰبٍ مَّكْنُوْنٍ ﴿٧٨﴾

79. Which none toucheth save the purified,

لَّا يَمَسُّهُۥٓ إِلَّا الْمُطَهَّرُوْنَ ﴿٧٩﴾

80. A revelation from the Lord of the Worlds.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٨٠﴾

81. Is it this Statement that ye scorn,

أَفَبِهٰذَا الْحَدِيْثِ أَنتُمْ مُّدْهِنُوْنَ ﴿٨١﴾

82. And make denial thereof your livelihood?

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾

83. Why, then, when (the soul) cometh up to the throat (of the dying)

فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾

84. And ye are at that moment looking

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾

85. —And We are nearer unto him than ye are, but ye see not—

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾

86. Why then, if ye are not in bondage (unto Us),

فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

87. Do ye not force it back, if ye are truthful?

تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾

88. Thus if he is of those brought nigh,

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾

89. Then breath of life, and plenty, and a Garden of delight.

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

90. And if he is of those on the right hand,

وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾

91. Then (the greeting) "Peace be unto thee" from those on the right hand.

فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾

92. But if he is of the rejecters, the erring,

وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾

93. Then the welcome will be boiling water

فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾

94. And roasting at hell-fire.

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

95. Lo! this is certain truth.

إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾

96. Therefore (O Muhammad) praise the name of thy Lord, the Tremendous.

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾ ع ١٦

SURAH LVII

Iron

Al-Hadid, "Iron," takes its name from a word in v. 25.

The reference in the word "victory" in v. 10, is undoubtedly to the conquest of Mecca, though Noldeke takes it to refer to the battle of Badr, and so would place the Surah in the fourth or fifth year of the Hijrah. The words of the verse are against such an assumption since no Muslims "spent and fought" before the battle at Badr, which was the beginning of their fighting.

The date of revelation must be the eighth or ninth year of the Hijrah.

[1]Th. Noldeke, *Geschichte der Qorans* 2nd Ed., Part I, Leipzig, 1909, p. 195.

IRON

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.

2. His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death; and He is Able to do all things.

3. He is the First and the Last, and the Outward and the Inward; and He is the Knower of all things.

4. He it is Who created the heavens and the earth in six Days;[1] then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

5. His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back.

6. He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is Knower of all that is in the breasts.

7. Believe in Allah and His messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward.

[1]XXII, 47; XXXII, 5; LXX, 4.

اياتها ٢٩ (٥٧) سورة الحديد مدنية ركوعاتها

بسم الله الرحمن الرحيم

سبح لله ما في السموت والارض ۚ وهو العزيز الحكيم ①

له ملك السموت والارض ۚ يحي ويميت ۚ وهو على كل شيء قدير ②

هو الاول والاخر والظاهر والباطن ۚ وهو بكل شيء عليم ③

هو الذي خلق السموت والارض في ستة ايام ثم استوى على العرش ۚ يعلم ما يلج في الارض وما يخرج منها وما ينزل من السماء وما يعرج فيها ۖ وهو معكم اين ما كنتم ۗ والله بما تعملون بصير ④

له ملك السموت والارض ۚ والى الله ترجع الامور ⑤

يولج الليل في النهار ويولج النهار في الليل ۖ وهو عليم بذات الصدور ⑥

امنوا بالله ورسوله وانفقوا مما جعلكم مستخلفين فيه ۖ فالذين امنوا منكم وانفقوا لهم اجر كبير ⑦

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللّٰهِ ۚ وَالرَّسُولُ يَدْعُوكُمْ
لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿٨﴾

8. What aileth you that ye believe not in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you, if ye are believers?

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللّٰهَ بِكُمْ لَرَءُوفٌ
رَحِيمٌ ﴿٩﴾

9. He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light; and lo! for you, Allah is Full of Pity, Merciful.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللّٰهِ وَلِلّٰهِ مِيرَاثُ
السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ
مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً
مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ
اللّٰهُ الْحُسْنَىٰ ۚ وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ ع ١٧

10. And what aileth you that ye spend not in the way of Allah, when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good. And Allah is Informed of what ye do.

مَنْ ذَا الَّذِي يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ ع

11. Who is he that will lend unto Allah a goodly loan,[1] that He may double it for him and his may be a rich reward?

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ ع

12. On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the Supreme triumph.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا
انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ ۖ قِيلَ ارْجِعُوا وَرَاءَكُمْ
فَالْتَمِسُوا نُورًا ۚ فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ
بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ
الْعَذَابُ ﴿١٣﴾

13. On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! It will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom.

[1] A loan without interest or any thought of gain or loss.

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَّعَكُمْ ۖ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ
فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ ﴿١٤﴾
فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ
مَأْوَاكُمُ النَّارُ ۖ هِيَ مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾
أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ
اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾
اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ
بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾
إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ
قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾
وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ ۖ
وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَالَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾ ع ١٨
اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَ
تَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۖ كَمَثَلِ
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ
شَدِيدٌ ۙ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ
الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

14. They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah;

15. So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and a hapless journey's end.

16. Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not as those who received the Scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are evil-livers.

17. Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.

18. Lo! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward.

19. And those who believe in Allah and His messengers, they are the loyal; and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.

20. Know that the life of this world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

سَابِقُوٓا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْأَرْضِ أُعِدَّتْ
لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِۦ ذَٰلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٢١﴾

21. Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of Infinite bounty.

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى الْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ
إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى
اللَّهِ يَسِيرٌ ﴿٢٢﴾

22. Naught of disaster befalleth in the earth or in yourselves but it is in a Book before We bring it into being—Lo! that is easy for Allah—

لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَآ ءَاتَىٰكُمْ ۗ
وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

23. That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ
وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِىُّ
الْحَمِيدُ ﴿٢٤﴾

24. Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of Praise.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ
الْكِتَٰبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ
وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ
وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن
يَنصُرُهُۥ وَرُسُلَهُۥ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِىٌّ
عَزِيزٌ ﴿٢٥﴾ ع ٣ ١٥

25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى
ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَٰبَ فَمِنْهُم مُّهْتَدٍ ۖ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾

26. And We verily sent Noah and Abraham and placed the Prophethood and the Scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers,

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى
ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ ۙ وَجَعَلْنَا فِي
قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۚ وَرَهْبَانِيَّةً
ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ
رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا
الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ
فَاسِقُونَ ﴿٢٧﴾

27. Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented—We ordained it not for them—only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ
نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿٢٨﴾

28. O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful;

لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ
شَيْءٍ مِّن فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٢٩﴾ ع ٢٠

29. That the People of the Scripture[1] may know that they control naught of the bounty of Allah, but that the bounty is in Allah's hand to give to whom He will. And Allah is of Infinite bounty.

[1] *i.e.* Jews and Christians.

SURAH LVIII

She That Disputeth

Al-Mujadilah, "She That Disputeth," takes its name from a word in verse 1.

A woman had complained to the Prophet that her husband had put her away for no good reason by employing an old formula of the pagan Arabs, saying that her back was for him as the back of his mother, and she "disputed" with the Prophet because he would take no action against the man before this revelation came to him. There is a brief reference to the same method of getting rid of wives in Surah XXXIII, v. 4. This Surah must therefore have been revealed before Surah XXXIII.

The date of revelation is the fourth or fifth year of the Hijrah.

SHE THAT DISPUTETH

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.

2. Such of you as put away your wives (by saying they are as their mothers)—They are not their mothers;[1] none are their mothers except those who gave them birth—they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.

3. Those who put away their wives (by saying they are as their mothers)[1] and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do.

4. And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.

5. Those who oppose Allah and His messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doom

6. On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things.

[1]XXXIII, 4.

سُورَةُ الْمُجَادِلَةِ مَدَنِيَّةٌ (٥٨) آيَاتُهَا ٢٢ رُكُوعَاتُهَا ٣

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتِهِمْ ۖ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۗ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ الْقَوْلِ وَزُورًا ۚ وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٥﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا ۚ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

7. Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.

8. Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof—a hapless journey's end!

9. O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto Whom ye will be gathered.

10. Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.

11. O ye who believe! When it is said, Make room in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher, go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۖ
مَا يَكُونُ مِنْ نَجْوٰى ثَلٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا
خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنٰى مِنْ ذٰلِكَ وَ
لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا
عَمِلُوا يَوْمَ الْقِيٰمَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٧
أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوٰى ثُمَّ يَعُودُونَ
لِمَا نُهُوا عَنْهُ وَيَتَنٰجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَ
مَعْصِيَتِ الرَّسُولِ ۖ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ
يُحَيِّكَ بِهِ اللَّهُ ۙ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا
اللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ ۖ يَصْلَوْنَهَا ۚ
فَبِئْسَ الْمَصِيرُ ۝٨
يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنٰجَيْتُمْ فَلَا تَتَنٰجَوْا بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَتَنٰجَوْا بِالْبِرِّ وَ
التَّقْوٰى ۖ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۝٩
إِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِينَ آمَنُوا
وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝١٠
يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي
الْمَجٰلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ
انْشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ ۙ
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجٰتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ۝١١

12. O ye who believe! When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ۚ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ ۚ فَإِن لَّمْ تَجِدُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. Fear ye to offer alms before your conference? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do.

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٣﴾ ع ٢

14. Hast thou not seen those who take for friends a folk with whom Allah is wroth? They are neither of you nor of them, and they swear a false oath knowingly.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾

15. Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do.

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٥﴾

16. They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾

17. Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein.

لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾

18. On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾

19. The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers?

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾

20. Lo! those who oppose Allah and His messenger, they will be among the lowest.

21. Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.

22. Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?

إِنَّ الَّذِينَ يُحَآدُّونَ اللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى
الْأَذَلِّينَ ﴿٢٠﴾
كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ اللَّهَ قَوِىٌّ
عَزِيزٌ ﴿٢١﴾
لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
يُوَآدُّونَ مَنْ حَآدَّ اللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟
ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ
أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم
بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ اللَّهُ عَنْهُمْ
وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ اللَّهِ ۚ أَلَآ إِنَّ حِزْبَ
اللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾ ع ٣

SURAH LIX

Exile

Al-Hashr, "Exile," takes its name from vv. 2-17, which refer to the exile of the Bani Nadir, a Jewish tribe of Al-Madinah (for treason and projected murder of the Prophet) and the confiscation of their property. The "Hypocrites," as the lukewarm Muslims were called, had secretly sympathised with these Jews, whose opposition had grown strong since the Muslim reverse at Mt. Uhud, and had promised to side with them if it came to a collision with the Muslims; and to emigrate with them if they were forced to emigrate. But when the Muslims marched against the Bani Nadir, and the latter took refuge in their strong towers, the Hypocrites did nothing. And when at length they were reduced and exiled, the Hypocrites did not go with them into exile.

The date of revelation is the fourth year of the Hijrah.

EXILE

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

2. He it is Who hath caused those of the People of the Scripture[1] who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes!

3. And if Allah had not decreed migration for them, He verily would have punished them in this world, and theirs in the Hereafter is the punishment of the Fire.

4. That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal.

5. Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers.

6. And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things.

[1]The term for Jews and Christians. In this case it refers to Jews.

أَيَاتُهَا ٢٤ (٥٩) سُورَةُ الْحَشْرِ مَدَنِيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَ
هُوَ الْعَزِيْزُ الْحَكِيْمُ ①

هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ۭ مَا ظَنَنْتُمْ اَنْ
يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ
اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۡ وَ
قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ
بِاَيْدِيْهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ ۗ فَاعْتَبِرُوْا
يٰٓاُولِي الْاَبْصَارِ ②

وَلَوْلَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ
فِي الدُّنْيَا ۭ وَلَهُمْ فِي الْاٰخِرَةِ عَذَابُ النَّارِ ③

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَآقِّ
اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ④

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى
اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِيَ الْفٰسِقِيْنَ ⑤

وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ
عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ
رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ۭ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ ⑥

7. That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger[1] and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.

مَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ
وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ
وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ
مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ ۗ وَمَا نَهَىٰكُمْ
عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ۝٧

8. And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal.

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ
ٱللَّهَ وَرَسُولَهُۥ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ۝٨

9. Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice—such are they who are successful.

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً
مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ
خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ
هُمُ ٱلْمُفْلِحُونَ ۝٩

10. And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful.

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ
لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا
تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ
رَءُوفٌ رَّحِيمٌ ۝١٠

11. Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ
كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ
لَنَنصُرَنَّكُمْ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ۝١١

[1] *i.e.* for the State.

12. (For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾

13. Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

14. They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because they are a folk who have no sense.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

15. On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their conduct, and theirs is painful punishment.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

16. (And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds.

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾

17. And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers.

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾ ع ٢

18. O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah! Lo! Allah is Informed of what ye do.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

19. And be not ye as those who forgot Allah, therefore He caused them to forget their souls. Such are the evil-doers.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

20. Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

21. If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.

22. He is Allah, than Whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.

23. He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partners (unto Him)!

24. He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.

لَوْ أَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا
مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ؕ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٢١﴾
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَ
الشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ
السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ
سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾
هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ
الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾ ع ٢ ٦

SURAH LX

She that is to be Examined

Al-Mumtahanah, "She that is to be Examined," takes its name from v. 10, where the believers are told to examine women who come to them as fugitives from the idolaters and, if they find sincere converts to Al-Islam, not to return them to the idolaters. This marked a modification in the terms of the Truce of Hudeybiyah, by which the Prophet had engaged to return all fugitives, male and female, while the idolaters were not obliged to give up renegades from Al-Islam. The more terrible persecution which women had to undergo, if extradited, and their helpless social condition were the causes of the change. Instead of giving up women refugees who were sincere, and not fugitives on account of crime or some family quarrel, the Muslims were to pay an indemnity for them; while as for Muslim husbands whose wives might flee to the Qureysh, no indemnity was to be paid by the latter but, when some turn of fortune brought wealth to the Islamic State, they were to be repaid by the State what their wives had taken of their property. In v. 12 is the pledge which was to be taken from the women refugees after their examination.

The date of revelation is the eighth year of the Hijrah.

SHE THAT IS TO BE EXAMINED

Revealed at Al-Madînah

In the name of Allah, the Beneficent, the Merciful.

1. O ye who believe! Choose not My enemy and your enemy for friends. Do ye give them friendship when they disbelieve in that Truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your Lord? If ye have come forth to strive in My way and seeking My good pleasure, (show them not friendship). Do ye show friendship unto them in secret, when I am best Aware of what ye hide and what ye proclaim? And whosoever doth it among you, he verily hath strayed from the right way.

2. If they have the upperhand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent), and they long for you to disbelieve.

3. Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you. Allah is Seer of what ye do.

4. There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only—save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah—our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying.

اٰيَاتُهَا ١٣ (٦٠) سُوْرَةُ الْمُمْتَحِنَةِ مَدَنِيَّةٌ رُكُوْعَاتُهَا ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ
اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا
جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ اَنْ
تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ
وَابْتِغَآءَ مَرْضَاتِيْ ۖ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۖ وَاَنَا
اَعْلَمُ بِمَآ اَخْفَيْتُمْ وَمَآ اَعْلَنْتُمْ ؕ وَمَنْ يَّفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ①

اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّيَبْسُطُوْٓا اِلَيْكُمْ
اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ وَوَدُّوْا لَوْ
تَكْفُرُوْنَ ؕ ②

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ
يَفْصِلُ بَيْنَكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ③

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَالَّذِيْنَ
مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا
تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۫ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا
بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ لَاَسْتَغْفِرَنَّ
لَكَ وَمَآ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ ؕ رَبَّنَا عَلَيْكَ
تَوَكَّلْنَا وَاِلَيْكَ اَنَبْنَا وَاِلَيْكَ الْمَصِيْرُ ④

معانقة ١٦ السماع الوقف على القيمة ١٢

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا
رَبَّنَا ۚ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ۝٥
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ
هُوَ الْغَنِيُّ الْحَمِيدُ ۝٦
عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم
مِّنْهُم مَّوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۝٧
لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ
وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝٨
إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ
وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝٩
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۖ لَا هُنَّ حِلٌّ
لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَآتُوهُم مَّا أَنفَقُوا ۚ
وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا
مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ۚ ذَٰلِكُمْ
حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ۝١٠

5. Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou, art the Mighty, the Wise.

6. Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is the Absolute, the Owner of Praise.

7. It may be that Allah will ordain love between you and those of them with whom ye are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.

8. Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.

9. Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them—(All) such are wrong-doers.

10. O ye who believe! When believing women come unto you as fugitives, examine them. Allah is best aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. And give the disbelievers that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let the disbelievers ask for that which they have spent. That is the judgement of Allah. He judgeth between you. Allah is Knower, Wise.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ
فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ
مَا أَنْفَقُوا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾
يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ
عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا
يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ
يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ
فِي مَعْرُوفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهَ ۚ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ
اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ
الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١٣﴾ ع

11. And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your duty to Allah in whom ye are believers.

12. O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right,[1] then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.

13. O ye who believe! Be not friendly with a folk with whom Allah is wroth, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.

[1]This is called the women's oath of allegiance. It was the oath exacted from men also until the second pact of Al-'Aqabah when the duty of defence was added to the men's oath.

SURAH LXI

The Ranks

As-Saff, "The Ranks," takes its name from a word in v. 4. In the copy of the Qur'an which I have followed, it is stated to have been revealed at Mecca, though its contents evidently refer to the Madinah period. It may have been revealed while the Prophet and his companions were encamped in the valley of Mecca during the negotiations of the Truce of Hudeybiyah, with which some of its verses are associated by tradition. In that case the date of revelation would be the sixth year of the Hijrah.

THE RANKS

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

2. O ye who believe! Why say ye that which ye do not?

3. It is most hateful in the sight of Allah that ye say that which ye do not.

4. Lo! Allah loveth those who battle for His cause in ranks, as if they were a solid structure.

5. And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk.

6. And when Jesus son of Mary said: O Children of Israel Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah[1], and bringing good tidings of a messenger who cometh after me, whose name is the Praised One.[2] Yet when he hath come unto them with clear proofs, they say: This is mere magic.

7. And who doth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islām?[3] and Allah guideth not wrongdoing folk.

8. Fain would they put out the light of Allah with their mouths, but Allah will perfect His light, however much the disbelievers are averse.

سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ (٦١) رُكُوْعَاتُهَا (٢) آيَاتُهَا (١٤)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ①

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ②

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ③

اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ④

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ۖ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۚ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ⑤

وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَمُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ۭ فَلَمَّا جَاۗءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ⑥

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰٓى اِلَى الْاِسْلَامِ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ⑦

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ⑧

[1] Books of Moses.
[2] Ar. *Ahmad*. A name of the Prophet of Arabia. The promised "Comforter" was believed by many Christian communities of the East to be a Prophet yet to come, and most of them accepted Muhammad as that Prophet.
[3] Lit. "The Surrender."

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ
لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ۙ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝٩ ع
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ
مِّنْ عَذَابٍ اَلِيْمٍ ۝١٠
تُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ فِيْ سَبِيْلِ
اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ
تَعْلَمُوْنَ ۝١١
يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ
ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝١٢
وَاُخْرٰى تُحِبُّوْنَهَا ۭ نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ۭ
وَبَشِّرِ الْمُؤْمِنِيْنَ ۝١٣
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ كَمَا قَالَ
عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى
اللّٰهِ ۭ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ
طَّاۗىِٕفَةٌ مِّنْۢ بَنِيْٓ اِسْرَاۗءِيْلَ وَكَفَرَتْ طَّاۗىِٕفَةٌ ۚ
فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰي عَدُوِّهِمْ فَاَصْبَحُوْا
ظٰهِرِيْنَ ۝١٤ ع

9. He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion, however much idolaters may be averse.

10. O ye who believe! Shall I show you a commerce that will save you from a painful doom?

11. Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.

12. He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the Supreme triumph.

13. And (He will give you) another blessing which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.

14. O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.

SURAH LXII

The Congregation

Al-Jum'ah, "The Congregation," takes its name from a word in v. 9, where obedience to the call to congregational prayer is enjoined. Tradition says that vv. 9-11 refer to an occasion when a caravan entered Al-Madinah with beating of drums at the time when the Prophet was preaching in the mosque, and that the congregation broke away to look at it except twelve men. If, as one version of the tradition says, the caravan was that of Dahyah al-Kalbi, the incident must have occurred before the fifth year of the Hijrah, because Dahyah was a Muslim in the fifth year A.H. The date of revelation is between the years 2 and 4 A.H.

THE CONGREGATION

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.

2. He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest,

3. Along with others of them who have not yet joined them. He is the Mighty, the Wise.

4. That is the bounty of Allah; which He giveth unto whom he will. Allah is of Infinite bounty.

5. The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk.

6. Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah part from (all) mankind, then long for death if ye are truthful.

7. But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evildoers.

أيا تها (٦٢) سورة الجمعة مدنية وركوعاتها

بسم الله الرحمن الرحيم

يسبح لله ما في السموت وما في الأرض الملك
القدوس العزيز الحكيم ①

هو الذي بعث في الأميين رسولا منهم يتلوا
عليهم ايته ويزكيهم ويعلمهم الكتب
والحكمة وإن كانوا من قبل لفي ضلل
مبين ②

وءاخرين منهم لما يلحقوا بهم وهو العزيز
الحكيم ③

ذلك فضل الله يؤتيه من يشاء والله ذو
الفضل العظيم ④

مثل الذين حملوا التورىة ثم لم يحملوها
كمثل الحمار يحمل أسفارا بئس مثل
القوم الذين كذبوا بايت الله والله لا يهدي
القوم الظلمين ⑤

قل يأيها الذين هادوا إن زعمتم أنكم
أولياء لله من دون الناس فتمنوا الموت إن
كنتم صدقين ⑥

ولا يتمنونه أبدا بما قدمت أيديهم والله
عليم بالظلمين ⑦

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ
ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
ع ١١ بِمَا كُنْتُمْ تَعْمَلُونَ ٨

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٩

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ١٠

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَ
تَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ
ع ١٢ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ١١

8. Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the invisible and the visible, and He will tell you what ye used to do.

9. O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.

10. And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.

11. But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the best of providers.

SURAH LXIII

The Hypocrites

Al-Munafiqun, "The Hypocrites," takes its name from a word occurring in the first verse. V. 8 refers to a remark of Abdullah ibn Ubeyy, the "Hypocrite" leader, expressing the desire that the old aristocracy of Yathrib, of which he had been the acknowledged chief, might regain the ascendancy and turn out the refugees from Mecca, whom he regarded as intruders.

The date of the revelation is the fourth year of the Hijrah.

THE HYPOCRITES

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the Hypocrites are speaking falsely.

2. They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do,

3. That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not.

4. And when thou seest them their figures please thee; and if they speak thou givest ear unto their speech. (They are) as though they were blocks of wood in striped cloaks.[1] They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted!

5. And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces and thou seest them turning away, disdainful.

6. Whether thou ask forgiveness for them or ask not forgiveness for them, Allah will not forgive them. Lo! Allah guideth not the evil-living folk.

7. They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not.

[1]Or *propped-up blocks of wood.*

اياتها (٦٣) سورة المنفقون مدنية ركوعاتها

بسم الله الرحمن الرحيم

إذا جاءك المنفقون قالوا نشهد إنك لرسول
الله والله يعلم إنك لرسوله والله يشهد إن
المنفقين لكذبون ①

اتخذوا أيمانهم جنة فصدوا عن سبيل الله
إنهم ساء ما كانوا يعملون ②

ذلك بأنهم آمنوا ثم كفروا فطبع على قلوبهم
فهم لا يفقهون ③

وإذا رأيتهم تعجبك أجسامهم وإن يقولوا
تسمع لقولهم كأنهم خشب مسندة يحسبون
كل صيحة عليهم هم العدو فاحذرهم قاتلهم
الله أنى يؤفكون ④

وإذا قيل لهم تعالوا يستغفر لكم رسول الله لووا
رءوسهم ورأيتهم يصدون وهم مستكبرون ⑤

سواء عليهم استغفرت لهم أم لم تستغفر
لهم لن يغفر الله لهم إن الله لا يهدي
القوم الفسقين ⑥

هم الذين يقولون لا تنفقوا على من عند
رسول الله حتى ينفضوا ولله خزائن السموت
والأرض ولكن المنفقين لا يفقهون ⑦

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ
مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
وَلَٰكِنَّ الْمُنٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

8. They say: Surely, if we return to Al-Madînah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and the believers; but the hypocrites know not.

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ
أَوْلَٰدُكُمْ عَن ذِكْرِ اللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ
فَأُولَٰٓئِكَ هُمُ الْخَٰسِرُونَ ﴿٩﴾

9. O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.

وَأَنفِقُوا مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِيَ
أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِيٓ
إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ
الصَّٰلِحِينَ ﴿١٠﴾

10. And spend of that wherewith We have provided you before death cometh unto one of you and he saith: My Lord! If only Thou wouldst reprieve me for a little while, then I would give alms and be among the righteous.

وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَاللَّهُ
خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾

11. But Allah reprieveth no soul when its term cometh, and Allah is Aware of what ye do.

SURAH LXIV

Mutual Disillusion

At-Taghabun, "Mutual Disillusion," takes its name from a word in v. 9.

The date of revelation is possibly the year 1 A.H., though it is generally regarded as a late Meccan Surah, vv. 14 ff. being taken as referring to the pressure brought to bear by wives and families to prevent Muslims leaving Mecca at the time of the Hijrah.

MUTUAL DISILLUSION

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth sovereignty and unto Him belongeth praise, and He is Able to do all things.

2. He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.

3. He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.

4. He knoweth all that is in the heavens and all that is in the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men).

5. Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.

6. That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's sovereignty), but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise.

7. Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah.

8. So believe in Allah and His messenger and the light which We have revealed. And Allah is Aware of what ye do.

آيَاتُهَا (٦٤) سُورَةُ التَّغَابُنِ مَدَنِيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ لَهُ
الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ①
هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ۗ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ②
خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ
فَأَحْسَنَ صُوَرَكُمْ ۚ وَإِلَيْهِ الْمَصِيْرُ ③
يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ وَيَعْلَمُ مَا
تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ۗ وَاللّٰهُ عَلِيْمٌ بِذَاتِ
الصُّدُوْرِ ④
أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ فَذَاقُوْا
وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيْمٌ ⑤
ذٰلِكَ بِأَنَّهُ كَانَتْ تَّأْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَقَالُوْا أَبَشَرٌ يَّهْدُوْنَنَا فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى
اللّٰهُ ۗ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ⑥
زَعَمَ الَّذِيْنَ كَفَرُوْا أَنْ لَّنْ يُّبْعَثُوْا ۗ قُلْ بَلٰى وَرَبِّيْ
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذٰلِكَ عَلَى
اللّٰهِ يَسِيْرٌ ⑦
فَآمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَالنُّوْرِ الَّذِيْ أَنْزَلْنَا ۗ وَ
اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ⑧

9. The day when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doth right, He will remit from him his evil deeds and will bring him into Gardens underneath which rivers flow, therein to abide for ever. That is the Supreme triumph.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝٩

10. But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein—a hapless journey's end!

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ۭ وَبِئْسَ الْمَصِيْرُ ۝١٠ ع ١٥

11. No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ۭ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝١١

12. Obey Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only to convey (the message) plainly.

وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّيْتُمْ فَاِنَّمَا عَلٰي رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ۝١٢

13. Allah! There is no God save Him. In Allah, therefore, let believers put their trust.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ وَعَلَي اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٣

14. O ye who believe! Lo! among your wives and your children there are enemies for you, therefore beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝١٤

15. Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۭ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۝١٥

16. So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝١٦

17. If ye lend unto Allah a goodly loan,[1] He will double it for you and will forgive you, for Allah is Responsive, Clement,

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ۝١٧ ۙ

18. Knower of the invisible and the visible, the Mighty, the Wise.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ۝١٨ ع ٢ ١٢

[1] *i.e.* a loan without interest or any thought of gain or loss.

SURAH LXV

Divorce

At-Talaq, "Divorce," is so called from vv. 1-7, which contain an amendment to the laws of divorce which are set forth in Surah II. This is generally referred traditionally to a mistake made by Ibn 'Umar in divorcing his wife, which is said to have happened in the 6th year of the Hijrah. But others relate that the Prophet on that occasion only quoted this verse which had already been revealed.

The date of revelation is the sixth year of the Hijrah or a little earlier.

DIVORCE

Revealed at Al-Madinah

In the name of Allah, the Beneficent, the Merciful.

1. O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.

2. Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him:

3. And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

4. And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.

5. That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.

اياتها ١٢ (٦٥) سورة الطلاق مدنية ركوعاتها

بسم الله الرحمن الرحيم

يا أيها النبي إذا طلقتم النساء فطلقوهن لعدتهن
وأحصوا العدة واتقوا الله ربكم لا تخرجوهن
من بيوتهن ولا يخرجن إلا أن يأتين بفاحشة
مبينة وتلك حدود الله ومن يتعد حدود
الله فقد ظلم نفسه لا تدري لعل الله
يحدث بعد ذلك أمرا ①
فإذا بلغن أجلهن فأمسكوهن بمعروف أو
فارقوهن بمعروف وأشهدوا ذوي عدل منكم
وأقيموا الشهادة لله ذلكم يوعظ به من كان يؤمن
بالله واليوم الآخر ومن يتق الله يجعل له مخرجا ②
ويرزقه من حيث لا يحتسب ومن يتوكل على
الله فهو حسبه إن الله بالغ أمره قد جعل
الله لكل شيء قدرا ③
واللائي يئسن من المحيض من نسائكم إن ارتبتم
فعدتهن ثلاثة أشهر واللائي لم يحضن وأولات
الأحمال أجلهن أن يضعن حملهن ومن يتق
الله يجعل له من أمره يسرا ④
ذلك أمر الله أنزله إليكم ومن يتق الله يكفر
عنه سيئاته ويعظم له أجرا ⑤

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا
تُضَآرُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ ۚ وَإِن كُنَّ أُولَٰتِ حَمْلٍ
فَأَنفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ
لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا بَيْنَكُم بِمَعْرُوفٍ ۖ
وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ۝٦

6. Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ
فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ
ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝٧

7. Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ
فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ۝٨

8. And how many a community revolted against the ordinance of its Lord and His messengers, and we called it to a stern account and punished it with dire punishment,

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ۝٩

9. So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ۚ
ٱلَّذِينَ ءَامَنُوا۟ ۖ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ۝١٠

10. Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder,

رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ
وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ
تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ
أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ۝١١

11. A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doth right, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah hath made good provision for him.

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ ۖ
يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًا ۝١٢

12. Allah it is Who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is able to do all things, and that Allah surroundeth all things in knowledge.

SURAH LXVI *Banning*

At-Tahrim, "Banning," takes its name from a word in v. 1.

There are three traditions as to the occasion of vv. 1-4:

(1) The Prophet was very fond of honey. One of his wives received a present of honey from a relative and by its means inveigled the Prophet into staying with her longer than was customary. The others felt aggrieved, and Ayeshah devised a little plot. Knowing the Prophet's horror of unpleasant smells, she arranged with two other wives that they should hold their noses when he came to them after eating the honey, and accuse him of having eaten the produce of a very rank-smelling tree. When they accused him of having eaten *Maghafir* the Prophet said that he had eaten only honey. They said: "The bees had fed on Maghafir." The Prophet was dismayed and vowed to eat no more honey.

(2) Hafsah found the Prophet in her room with Marya—the Coptic girl, presented to him by the ruler of Egypt, who became the mother of one of his male children, Ibrahim—on a day which custom had assigned to Ayeshah. Moved by Hafsah's distress, the Prophet vowed that he would have no more to do with Marya, and asked her not to tell Ayeshah. But Hafash's distress had been largely feigned. No sooner had the Prophet gone than she told Ayeshah with glee how easily she had got rid of Marya.

(3) Before Al-Islam women had had no standing in Arabia. The Qur'an gave them legal rights and an assured position, which some of them were inclined to exaggerate. The Prophet was extremely kind to his wives. One day Omar had to rebuke his wife for replying to him in a tone which he considered disrespectful. She assured him it was the tone in which his own daughter Hafsah, Ayeshah and others of the Prophet's wives answered the Prophet. Omar went at once and remonstrated with Hafsah and with another of the Prophet's wives to whom he was related. He was told to mind his own business, which increased his horror and dismay. Soon afterwards the Prophet separated from his wives for a time, and it was thought that he was going to divorce them. Then Omar ventured to tell the story of his own vain effort to reform them, at which the Prophet laughed heartily.

Traditions (1) and (3) are the better authenticated and are alone adduced by the great traditionists. But the commentators generally prefer (2) as more explanatory of the text. All allude to a tendency on the part of some of the wives of the Prophet to presume on their new status and the Prophet's well-known kindness—a tendency so marked that, if allowed to continue, it would have been of bad example to the whole community. The Qur'an first rebukes the Prophet for yielding to their desires to the extent of undertaking to forgo a thing which Allah had made lawful for him –in the case of (2), fulfillment of his vow involved a wrong to Marya—and then reproves the women for their double-dealing and intrigue.

The above traditions have been made by some non-Muslim writers the text for strictures which appear irrelevant because their ideology is altogether un-Islamic. The Prophet has never been regarded by Muslims as other than a human messenger of God; sanctity has never been identified with celibacy. For Christendom the strictest religious ideal has been celibacy, monogamy is already a concession to human nature. For Muslims, monogamy is the ideal, polygamy the concession to human nature. Polygamy is of the nature of some men in all countries, and of all men in some countries. Having set a great example of monogamic marriage, the Prophet was to set a great example of polygamic marriage, by following which men of that temperament could live righteous lives. He encountered all the difficulties inherent in the situation, and when he made mistakes the Qur'an helped him to retrieve them. Al-Islam did not institute polygamy. It restricted an existing institution by limiting the number of a man's legal wives, by giving to every woman a legal personality and legal rights which had to be respected, and making every man legally responsible for his conduct towards every woman. Whether monogamy or polygamy should prevail in a particular country or period is a matter of social and economic convenience.

BANNING

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.

2. Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, Wise.

3. When the Prophet confided a fact unto one of his wives and when she afterward divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me.

4. If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.

5. It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, penitent, inclined to fasting, widows and maids.

6. O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.

أيها النبي (٦٦) سورة التحريم مدنية وهي اثنتا

بسم الله الرحمن الرحيم

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي
مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ①
قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۖ
وَهُوَ الْعَلِيمُ الْحَكِيمُ ②
وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا ۖ فَلَمَّا
نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَ
أَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ
أَنبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ③
إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن
تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَ
صَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ
ظَهِيرٌ ④
عَسَىٰ رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجًا خَيْرًا
مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ
سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا ⑤
يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ
يَفْعَلُونَ مَا يُؤْمَرُونَ ⑥

7. (Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do.

8. O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands: they will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things.

9. O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end.

10. Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter.

11. And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evildoing folk;

12. And Mary, daughter of 'Imrān, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His Scriptures, and was of the obedient.

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ
مَا كُنتُمْ تَعْمَلُونَ ۝٧ ع ١٩

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا ۚ
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۙ يَوْمَ لَا يُخْزِى
ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ
لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ۝٨

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ
عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ۝٩

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ
لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ
شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ۝١٠

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ وقف لازم
إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَ
نَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ
ٱلظَّٰلِمِينَ ۝١١

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا
وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ۝١٢ ع ٢

SURAH LXVII

The Sovereignty

Al-Mulk, takes its name from a word in the first verse. It belongs to the middle group of Meccan Surahs.

THE SOVEREIGNTY

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Blessed is He in Whose hand is the Sovereignty, and He is Able to do all things—

2. Who hath created life and death that He may try you, which of you is best in conduct; and He is the Mighty, the Forgiving,

3. Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?

4. Then look again and yet again, thy sight will return unto thee weakened and made dim.

5. And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils[1] and for them We have prepared the doom of flame.

6. And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!

7. When they are flung therein they hear its roaring as it boileth up,

8. As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner?

9. They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.

[1]On the authority of a tradition going back to Ibn 'Abbas, the allusion is to the soothsayers and astrologers who saw the source of good and evil in the stars. See LXXII, v. 9, footnote.

آياتها ٣٠ (٦٧) سورة الملك مكية ركوعاتها ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۝١

الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۝٢

الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۭ مَا تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ۭ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ۝٣

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ۝٤

وَلَقَدْ زَيَّنَّا السَّمَاۗءَ الدُّنْيَا بِمَصَابِيْحَ وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَاَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ۝٥

وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۭ وَبِئْسَ الْمَصِيْرُ ۝٦

اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ تَفُوْرُ ۝٧

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۭ كُلَّمَآ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ۝٨

قَالُوْا بَلٰى قَدْ جَاۗءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۚ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝٩

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحٰبِ
السَّعِيرِ ﴿١٠﴾

10. And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.

فَاعْتَرَفُوا بِذَنۢبِهِمْ ۚ فَسُحْقًا لِّأَصْحٰبِ السَّعِيرِ ﴿١١﴾

11. So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

12. Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌۢ
بِذَاتِ الصُّدُورِ ﴿١٣﴾

13. And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).

أَلَا يَعْلَمُ مَنْ خَلَقَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

14. Should He not know what He created? And He is the Subtile, the Aware.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي
مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

15. He it is Who hath made the earth subservient unto you, so walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).

ءَأَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ
فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

16. Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?

أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ
حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

17. Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane? But ye shall know the manner of My warning.

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ
نَكِيرِ ﴿١٨﴾

18. And verily those before them denied, then (see) the manner of My wrath (with them)!

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا
يُمْسِكُهُنَّ إِلَّا الرَّحْمٰنُ ۚ إِنَّهُۥ بِكُلِّ شَيْءٍۭ بَصِيرٌ ﴿١٩﴾

وقف لازم
وقف غفران
وقف منزل

19. Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.

أَمَّنْ هٰذَا الَّذِي هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ
الرَّحْمٰنِ ۚ إِنِ الْكَٰفِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

20. Or who is he that will be an army unto you to help you instead of the Beneficent? The disbelievers are in naught but illusion.

أَمَّنْ هٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ
بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

21. Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness.

22. Is he who goeth groping on his face more rightly guided, or he who walketh upright on a beaten road?

23. Say (unto them, O Muhammad): He it is Who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!

24. Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.

25. And they say: When (will) this promise (be fulfilled), if ye are truthful?

26. Say: The knowledge is with Allah only, and I am but a plain warner;

27. But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.

28. Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom?

29. Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.

30. Say: Have ye thought: If (all) your water were to disapper into the earth, who then could bring you gushing water?

أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن
يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾
قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَ
الْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾
قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿٢٤﴾
وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾
قُلْ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ
مُّبِينٌ ﴿٢٦﴾
فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا
وَقِيلَ هَٰذَا الَّذِي كُنتُم بِهِ تَدَّعُونَ ﴿٢٧﴾
قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَن مَّعِيَ أَوْ
رَحِمَنَا فَمَن يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ
أَلِيمٍ ﴿٢٨﴾
قُلْ هُوَ الرَّحْمَٰنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾
قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن
يَأْتِيكُم بِمَاءٍ مَّعِينٍ ﴿٣٠﴾ ع ٢

SURAH LXVIII

The Pen

Al-Qalam, "The Pen," takes its name from a word in the first verse. A very early Meccan Surah.

THE PEN

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Nun.[1] By the pen and that which they write (therewith),

2. Thou art not, for thy Lord's favour unto thee, a madman.

3. And lo! thine verily will be a reward unfailing.

4. And lo! thou art of a tremendous nature.

5. And thou wilt see and they will see

6. Which of you is the demented.

7. Lo! thy Lord is best aware of him who strayeth from his way, and He is best aware of those who walk aright.

8. Therefor obey not thou the rejecters

9. Who would have had thee compromise, that they may compromise.

10. Neither obey thou each feeble oath-monger,

11. Detractor, spreader abroad of slanders,

12. Hinderer of the good, transgressor, malefactor

13. Greedy, therewithal, intrusive.

14. It is because he is possessed of wealth and children

15. That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.

16. We shall brand him on the nose.

17. Lo! We have tried them as We tried the owners of the garden when they vowed they would pluck its fruit next morning,

[1] See Sur. II, v. 1, footnote.

اٰيَاتُهَا ٥٢ (٦٨) سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۙ﴿١﴾

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۚ﴿٢﴾

وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۚ﴿٣﴾

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿٤﴾

فَسَتُبْصِرُ وَيُبْصِرُوْنَ ۙ﴿٥﴾

بِاَيِّكُمُ الْمَفْتُوْنُ ﴿٦﴾

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۖ وَ

هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿٧﴾

فَلَا تُطِعِ الْمُكَذِّبِيْنَ ﴿٨﴾

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ﴿٩﴾

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۙ﴿١٠﴾

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ ۙ﴿١١﴾

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ۙ﴿١٢﴾

عُتُلٍّۭ بَعْدَ ذٰلِكَ زَنِيْمٍ ۙ﴿١٣﴾

اَنْ كَانَ ذَا مَالٍ وَّبَنِيْنَ ؕ﴿١٤﴾

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٥﴾

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ﴿١٦﴾

اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ ۚ اِذْ اَقْسَمُوْا

لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ۙ﴿١٧﴾

وَلَا يَسْتَثْنُونَ ﴿١٨﴾

18. And made no exception (for the will of Allah);[1]

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾

19. Then a visitation came upon it while they slept.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

20. And in the morning it was as if plucked,

فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾

21. And they cried out one unto another in the morning,

أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾

22. Saying: Run unto your field if ye would pluck (the fruit).

فَٱنطَلَقُوا۟ وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾

23. So they went off, saying one unto another in low tones:

أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾

24. No needy man shall enter it to-day against you.[2]

وَغَدَوْا عَلَىٰ حَرْدٍ قَٰدِرِينَ ﴿٢٥﴾

25. They went betimes, strong in (this) purpose.

فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ﴿٢٦﴾

26. But when they saw it, they said: Lo! we are in error!

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

27. Nay, but we are desolate!

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾

28. The best among them said: Said I not unto you: Why glorify ye not (Allah)?

قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٢٩﴾

29. They said: Glorified be our Lord! Lo! we have been wrong-doers.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ﴿٣٠﴾

30. Then some of them drew near unto others, self-reproaching.

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾

31. They said: Alas for us! In truth we were outrageous.

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ﴿٣٢﴾

32. It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.

كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٣٣﴾

33. Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ﴿٣٤﴾

34. Lo! for those who keep from evil are gardens of bliss with their Lord.

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ﴿٣٥﴾

35. Shall We then treat those who have surrendered[3] as We treat the guilty?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

36. What aileth you? How foolishly ye judge!

أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

37. Or have ye a Scripture wherein ye learn

[1] *i.e.* they forgot to say: "If God wills."
[2] It was a custom throughout the East to allow the poor a gleaning of all harvests.
[3] Ar. *Muslimin*

38. That ye shall indeed have all that ye choose?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

39. Or have ye a covenant on oath from Us that reacheth to the Day of Judgement, that yours shall be all that ye ordain?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

40. Ask them (O Muhammad) which of them will vouch for that!

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾

41. Or have they other gods? Then let them bring their other gods if they are truthful.

أَمْ لَهُمْ شُرَكَاءُ ۖ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ ﴿٤١﴾

42. On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

43. With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

44. Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not.

فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾

45. Yet I bear with them, for lo! My scheme is firm.

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

46. Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾

47. Or is the Unseen theirs that they can write (thereof)?

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾

48. But wait thou for thy Lord's decree, and be not like him of the fish[1], who cried out in despair.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾

49. Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.

لَّوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾

50. But his Lord chose him and placed him among the righteous.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

51. And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾

52. When it is naught else than a Reminder to creation.

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾

[1] *i.e.* Jonah.

SURAH LXIX

The Reality

Al-Haqqah, takes its name from a word recurring in the first three verse. It belongs to the middle group of Meccan Surahs.

THE REALITY

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The Reality!

2. What is the Reality?

3. Ah, what will convey unto thee what the reality is!

4. (The tribes of) Thamūd and 'Aād disbelieved in the Judgement to come.

5. As for Thamūd, they were destroyed by the lightning.

6. And as for 'Aād, they were destroyed by a fierce roaring wind,

7. Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees.

8. Canst thou (O Muhammad) see any remnant of them?

9. And Pharaoh and those before him, and the communities that were destroyed, brought error,

10. And they disobeyed the messenger of their Lord, therefore did He grip them with a tightening grip.

11. Lo! when the waters rose, We carried you upon the ship

12. That We might make it a memorial for you, and that remembering ears (that heard the story) might remember.

13. And when the Trumpet shall sound one blast

14. And the earth with the mountains shall be lifted up and crushed with one crash,

15. Then, on that day will the Event befall.

16. And the heaven will split asunder, for that day it will be frail:

أيامها (٦٩) سورة الحاقة مكية ركوعاتها

بسم الله الرحمن الرحيم

الحاقة ﴿١﴾

ما الحاقة ﴿٢﴾

وما أدراك ما الحاقة ﴿٣﴾

كذبت ثمود وعاد بالقارعة ﴿٤﴾

فأما ثمود فأهلكوا بالطاغية ﴿٥﴾

وأما عاد فأهلكوا بريح صرصر عاتية ﴿٦﴾

سخرها عليهم سبع ليال وثمنية أيام حسوما فترى القوم فيها صرعى كأنهم أعجاز نخل خاوية ﴿٧﴾

فهل ترى لهم من باقية ﴿٨﴾

وجاء فرعون ومن قبله والمؤتفكات بالخاطئة ﴿٩﴾

فعصوا رسول ربهم فأخذهم أخذة رابية ﴿١٠﴾

إنا لما طغا الماء حملناكم في الجارية ﴿١١﴾

لنجعلها لكم تذكرة وتعيها أذن واعية ﴿١٢﴾

فإذا نفخ في الصور نفخة واحدة ﴿١٣﴾

وحملت الأرض والجبال فدكتا دكة واحدة ﴿١٤﴾

فيومئذ وقعت الواقعة ﴿١٥﴾

وانشقت السماء فهي يومئذ واهية ﴿١٦﴾

17. And the angels will be on the sides thereof, and eight will uphold the Throne of their Lord that day, above them.

وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ﴿١٧﴾

18. On that day ye will be exposed; not a secret of you will be hidden.

يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

19. Then, as for him who is given his record in his right hand, he will say: Take, read my book!

فَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِيَمِيْنِهٖ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ﴿١٩﴾

20. Surely I knew that I should have to meet my reckoning.

اِنِّىْ ظَنَنْتُ اَنِّىْ مُلٰقٍ حِسَابِيَهْ ﴿٢٠﴾

21. Then he will be in blissful state

فَهُوَ فِىْ عِيْشَةٍ رَّاضِيَةٍ ﴿٢١﴾

22. In a high Garden

فِىْ جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

23. Whereof the clusters are in easy reach.

قُطُوْفُهَا دَانِيَةٌ ﴿٢٣﴾

24. (And it will be said unto those therein): Eat and drink at ease for that which ye sent on before you in past days.

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِى الْاَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

25. But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book

وَاَمَّا مَنْ اُوْتِىَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَيَقُوْلُ يٰلَيْتَنِىْ لَمْ اُوْتَ كِتٰبِيَهْ ﴿٢٥﴾

26. And knew not what my reckoning!

وَلَمْ اَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

27. Oh, would that it had been death!

يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾

28. My wealth hath not availed me,

مَآ اَغْنٰى عَنِّىْ مَالِيَهْ ﴿٢٨﴾

29. My power hath gone from me.

هَلَكَ عَنِّىْ سُلْطٰنِيَهْ ﴿٢٩﴾

30. (It will be said): Take him and fetter him

خُذُوْهُ فَغُلُّوْهُ ﴿٣٠﴾

31. And then expose him to hell-fire

ثُمَّ الْجَحِيْمَ صَلُّوْهُ ﴿٣١﴾

32. And then insert him in a chain whereof the length is seventy cubits.

ثُمَّ فِىْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ﴿٣٢﴾

33. Lo! he used not to believe in Allah the Tremendous,

اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ﴿٣٣﴾

34. And urged not on the feeding of the wretched,

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿٣٤﴾

35. Therefore hath he no lover here this day,

فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيمٌ ﴿٣٥﴾

36. Nor any food save filth

وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ﴿٣٦﴾

37. Which none but sinners eat.

لَّا يَاْكُلُهٗٓ اِلَّا الْخَاطِـُٔوْنَ ﴿٣٧﴾ ع

38. But nay! I swear by all that ye see

فَلَآ اُقْسِمُ بِمَا تُبْصِرُوْنَ ﴿٣٨﴾

39. And all that ye see not

وَمَا لَا تُبْصِرُوْنَ ﴿٣٩﴾

40. That it is indeed the speech of an illustrious messenger.

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿٤٠﴾

41. It is not poet's speech—little is it that ye believe!

وَّمَا هُوَ بِقَوْلِ شَاعِرٍ ۭ قَلِيْلًا مَّا تُؤْمِنُوْنَ ﴿٤١﴾

42. Nor diviner's speech—little is it that ye remember!

وَلَا بِقَوْلِ كَاهِنٍ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٤٢﴾

43. It is a revelation from the Lord of the Worlds.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٤٣﴾

44. And if he had invented false sayings concerning Us,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿٤٤﴾

45. We assuredly had taken him by the right hand

لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ﴿٤٥﴾

46. And then severed his life-artery,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ﴿٤٦﴾

47. And not one of you could have held Us off from him.

فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ ﴿٤٧﴾

48. And lo! it is a warrant unto those who ward off (evil).

وَاِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ﴿٤٨﴾

49. And lo! We know that some among you will deny (it).

وَاِنَّا لَنَعْلَمُ اَنَّ مِنْكُمْ مُّكَذِّبِيْنَ ﴿٤٩﴾

50. And lo! it is indeed an anguish for the disbelievers.

وَاِنَّهٗ لَحَسْرَةٌ عَلَى الْكٰفِرِيْنَ ﴿٥٠﴾

51. And lo! it is absolute truth.

وَاِنَّهٗ لَحَقُّ الْيَقِيْنِ ﴿٥١﴾

52. So glorify the name of thy Tremendous Lord.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٥٢﴾ ع ٢

SURAH LXX

The Ascending Stairways

Al-Ma'arij takes its name from a word in verse 3. An early Meccan Surah.

THE ASCENDING STAIRWAYS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. A questioner questioned concerning the doom about to fall
2. Upon the disbelievers, which none can repel,
3. From Allah, Lord of the Ascending Stairways
4. (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years.
5. But be patient (O Muhammad) with a patience fair to see.
6. Lo! they behold it afar off
7. While We behold it nigh:
8. The day when the sky will become as molten copper,
9. And the hills become as flakes of wool,
10. And no familiar friend will ask a question of his friend
11. Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children
12. And his spouse and his brother
13. And his kin that harboured him
14. And all that are in the earth, if then it might deliver him.
15. But nay! for lo! it is the fire of hell
16. Eager to roast;
17. It calleth him who turned and fled (from truth),

سُورَةُ الْمَعَارِجِ مَكِّيَّةٌ

اٰيَاتُهَا (٧٠) رُكُوعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ﴿١﴾
لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ﴿٢﴾
مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ؕ﴿٣﴾
تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِىْ يَوْمٍ كَانَ
مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ﴿٤﴾
فَاصْبِرْ صَبْرًا جَمِيْلًا ؕ﴿٥﴾
اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ۙ﴿٦﴾
وَّنَرٰىهُ قَرِيْبًا ۙ﴿٧﴾
يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۙ﴿٨﴾
وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۙ﴿٩﴾
وَلَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ۚ﴿١٠﴾
يُّبَصَّرُوْنَهُمْ ؕ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِىْ مِنْ عَذَابِ
يَوْمِئِذٍۢ بِبَنِيْهِ ۙ﴿١١﴾
وَصَاحِبَتِهٖ وَاَخِيْهِ ۙ﴿١٢﴾
وَفَصِيْلَتِهِ الَّتِىْ تُـْٔوِيْهِ ۙ﴿١٣﴾
وَمَنْ فِى الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ۙ﴿١٤﴾
كَلَّا ؕ اِنَّهَا لَظٰى ۙ﴿١٥﴾
نَزَّاعَةً لِّلشَّوٰى ۚ﴿١٦﴾
تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ۙ﴿١٧﴾

وَجَمَعَ فَأَوْعٰى ﴿١٨﴾

18. And hoarded (wealth) and withheld it.

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾

19. Lo! man was created anxious,

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾

20. Fretful when evil befalleth him

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾

21. And, when good befalleth him, grudging;

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

22. Save worshippers

الَّذِينَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾

23. Who are constant at their worship

وَالَّذِينَ فِيٓ أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

24. And in whose wealth there is a right acknowledged

لِّلسَّآئِلِ وَالْمَحْرُومِ ﴿٢٥﴾

25. For the beggar and the destitute;

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾

26. And those who believe in the Day of Judgement,

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾

27. And those who are fearful of their Lord's doom—

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

28. Lo! the doom of their Lord is that before which none can feel secure—

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾

29. And those who preserve their chastity

إِلَّا عَلٰٓى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

30. Save with their wives and those whom their right hands possess, for thus they are not blameworthy;

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

31. But whoso seeketh more than that, those are they who are transgressors;

وَالَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٣٢﴾

32. And those who keep their pledges and their covenant,

وَالَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ﴿٣٣﴾

33. And those who stand by their testimony

وَالَّذِينَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

34. And those who are attentive at their worship,

أُولٰٓئِكَ فِي جَنَّٰتٍ مُّكْرَمُونَ ﴿٣٥﴾

35. These will dwell in Gardens, honoured.

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾

36. What aileth those who disbelieve, that they keep staring toward thee (O Muhammad), open-eyed,

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾

37. On the right and on the left, in groups?

38. Doth every man among them hope to enter the Garden of Delight?

أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

39. Nay, verily. Lo! We created them from what they know.

كَلَّا ۖ إِنَّا خَلَقْنَاهُم مِّمَّا يَعْلَمُونَ ﴿٣٩﴾

40. But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We are Able

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾

41. To replace them by (others) better than them. And We are not to be outrun.

عَلَىٰ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾

42. So let them chat and play until they meet their Day which they are promised--

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٤٢﴾

43. The Day when they come forth from the graves in haste, as racing to a goal,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

44. With eyes aghast, abasement stupefying them: such is the Day which they are promised.

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾

SURAH LXXI

Noah

Nuh takes its name from its subject, which is the preaching of the prophet Noah. An early Meccan Surah.

NOAH

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Lo! We sent Noah unto his people (saying): Warn thy people ere the painful doom come unto them.

2. He said: O my people! Lo! I am a plain warner unto you

3. (Bidding you): Serve Allah and keep your duty unto Him and obey me,

4. That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah, when it cometh, cannot be delayed, if ye but knew.

5. He said: My Lord! Lo! I have called unto my people night and day

6. But all my calling doth but add to their repugnance;

7. And lo! whenever I call unto them that Thou mayest pardon them they thrust their fingers in their ears and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride.

8. And lo! I have called unto them aloud,

9. And lo! I have made public proclamation unto them, and I have appealed to them in private.

10. And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.

11. He will let loose the sky for you in plenteous rain,

12. And will help you with wealth and sons, and will assign unto you Gardens and will assign unto you rivers.

13. What aileth you that ye hope not toward Allah for dignity

14. When He created you by (divers) stages?

أياتها ٢٨ (٧١) سورة نوح مكية ركوعاتها ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

إِنَّآ أَرْسَلْنَا نُوحًا إِلٰى قَوْمِهٖٓ أَنْ أَنْذِرْ قَوْمَكَ مِنْ
قَبْلِ أَنْ يَّأْتِيَهُمْ عَذَابٌ أَلِيْمٌ ①
قَالَ يٰقَوْمِ إِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ②
أَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَأَطِيْعُوْنِ ③
يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرْكُمْ إِلٰى أَجَلٍ مُّسَمًّى ۭ إِنَّ
أَجَلَ اللّٰهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ④
قَالَ رَبِّ إِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا وَّنَهَارًا ⑤
فَلَمْ يَزِدْهُمْ دُعَآءِيْٓ إِلَّا فِرَارًا ⑥
وَإِنِّيْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْٓا أَصَابِعَهُمْ
فِيْٓ أٰذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصَرُّوْا وَ
اسْتَكْبَرُوا اسْتِكْبَارًا ⑦
ثُمَّ إِنِّيْ دَعَوْتُهُمْ جِهَارًا ⑧
ثُمَّ إِنِّيْٓ أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ⑨
فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ۚ إِنَّهٗ كَانَ غَفَّارًا ⑩
يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ⑪
وَّيُمْدِدْكُمْ بِأَمْوَالٍ وَّبَنِيْنَ وَيَجْعَلْ لَّكُمْ
جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ أَنْهٰرًا ⑫
مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ⑬
وَقَدْ خَلَقَكُمْ أَطْوَارًا ⑭

15. See ye not how Allah hath created seven heavens in harmony,

16. And hath made the moon a light therein, and made the sun a lamp?

17. And Allah hath caused you to grow as a growth from the earth,

18. And afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing.

19. And Allah hath made the earth a wide expanse for you

20. That ye may thread the valley-ways thereof.

21. Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;

22. And they have plotted a mighty plot,

23. And they have said: Forsake not your gods. Forsake not Wadd, nor Suwā, nor Yaghūth and Ya'ūq and Nasr.[1]

24. And they have led many astray, and Thou increasest the wrong-doers in naught save error.

25. Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah.

26. And Noah said: My Lord! Leave not one of the disbelievers in the land.

27. If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates.

28. My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin.

[1]Idols of the pagan Arabs.

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿١٥﴾
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ
سِرَاجًا ﴿١٦﴾
وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾
وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾
لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ
يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾
وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾
وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا
سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾
وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظّٰلِمِينَ إِلَّا ضَلٰلًا ﴿٢٤﴾
مِمَّا خَطِيٓـٰٔتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾
وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكٰفِرِينَ
دَيَّارًا ﴿٢٦﴾
إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوٓا
إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾
رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ وَلَا تَزِدِ
الظّٰلِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

SURAH LXXII

The Jinn

Al-Jinn takes its name from a word in the first verse, and also from the subject of verses 1-18. The meaning of the word jinn in the Qur'an has exercised the minds of Muslim commentators, ancient and modern. Mr. Ya'qub Hasan of Madras, in the first volume of a remarkable work in Urdu, *Kitabu'l-Huda*, shows that it has at least three meanings in the Qur'an and that one of those meanings is something akin to "clever foreigners" as in the case of the Jinn who worked for Solomon. But undoubtedly the first and obvious meaning is "elemental spirits," to whom, as to mankind, the Qur'an came as a guidance. The incident is said to have occurred during the Prophet's return from his unsuccessful missionary journey to Ta'if.

A late Meccan Surah.

THE JINN
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! it is a marvellous Qur'ān,

2. Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord:

3. And (we believe) that He—exalted be the glory of our Lord!—hath taken neither wife nor son,

4. And that the foolish ones among us used to speak concerning Allah an atrocious lie,

5. And lo! we had supposed that humankind and Jinn would not speak a lie concerning Allah—

6. And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the Jinn, so that they increased them in revolt (against Allah);

7. And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead)—

8. And (the Jinn who had listened to the Qur'ān said): We had sought the heaven but had found it filled with strong warders and meteors.

9. And we used to sit on places (high) therein to listen. But he who listened now findeth a flame in wait for him;[1]

10. And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them;

11. And among us there are righteous folk and among us there are far from that. We are sects having different rules.

12. And we know that we cannot escape from Allah in the earth, nor can we escape by flight.

13. And when we heard the guidance, we believed therein, and Whoso believeth in his Lord, he feareth neither loss nor oppression.

[1]About the time of the Prophet's mission there were many meteors and other strange appearances in the heavens, which, tradition says, frightened the astrologers from the high observatories where they used to watch at night, and threw out all their calculations.

آیاتہا ٢٨ (٧٢) سورۃ الجن مکیۃ رکوعاتہا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا
اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۙ﴿١﴾
يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۭ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۙ﴿٢﴾
وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۙ﴿٣﴾
وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ﴿٤﴾
وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ۙ﴿٥﴾
وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ
الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ﴿٦﴾
وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۙ﴿٧﴾
وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا
وَّشُهُبًا ۙ﴿٨﴾
وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۭ فَمَنْ يَّسْتَمِعِ
الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۙ﴿٩﴾
وَّاَنَّا لَا نَدْرِيْٓ اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ
بِهِمْ رَبُّهُمْ رَشَدًا ۙ﴿١٠﴾
وَّاَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ ذٰلِكَ ۭ كُنَّا طَرَاۗىِٕقَ قِدَدًا ۙ﴿١١﴾
وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِي الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ۙ﴿١٢﴾
وَّاَنَّا لَمَّا سَمِعْنَا الْهُدٰٓى اٰمَنَّا بِهٖ ۭ فَمَنْ يُّؤْمِنْۢ بِرَبِّهٖ
فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ۙ﴿١٣﴾

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقٰسِطُونَ ۖ فَمَنْ أَسْلَمَ
فَأُولٰٓئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾
وَأَمَّا الْقٰسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾
وَأَلَّوِ اسْتَقَٰمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنٰهُمْ مَّآءً غَدَقًا ﴿١٦﴾
لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ
عَذَابًا صَعَدًا ﴿١٧﴾
وَأَنَّ الْمَسٰجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾
وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾
قُلْ إِنَّمَآ أَدْعُوا رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾
قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾
قُلْ إِنِّى لَن يُجِيرَنِى مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ
مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾
إِلَّا بَلٰغًا مِّنَ اللَّهِ وَرِسٰلٰتِهِۦ ۚ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُۥ
فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾
حَتّٰٓى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ
نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾
قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾
عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾
إِلَّا مَنِ ارْتَضٰى مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾
لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسٰلٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا
لَدَيْهِمْ وَأَحْصٰى كُلَّ شَىْءٍ عَدَدًا ﴿٢٨﴾

14. And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.

15. And as for those who are unjust, they are firewood for hell.

16. If they (the idolaters) tread the right path, We shall give them to drink of water in abundance

17. That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment:

18. And the places of worship are only for Allah, so pray not unto anyone along with Allah:

19. And when the slave of Allah[1] stood up in prayer to Him, they crowded on him, almost stiffling.[2]

20. Say (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner.

21. Say: Lo! I control not hurt nor benefit for you.

22. Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him

23. (Mine is) but conveyance (of the truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever.

24. Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude.

25. Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.

26. (He is) the Knower of the Unseen, and He revealeth unto none His secret,

27. Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him

28. That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings, and He keepeth count of all things.

[1] *i.e.*, the Prophet.

[2] Generally taken to be an allusion to the rough treatment which the Prophet received at the hands of the people of Ta'if.

SURAH LXXIII

The Enshrouded One

Al-Muzzammil takes its title from a word in verse 1. After his first trance and vision, the Prophet went to his wife Khadijah and told her to wrap him up in cloaks, and that was afterwards his habit on such occasions, at any rate in the early days at Mecca.

A very early Meccan revelation with the exception of the last verse, which all authorities assign to Al-Madinah.

THE ENSHROUDED ONE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. O thou wrapped up in thy raiment!

2. Keep vigil the night, long, save a little—

3. A half thereof, or abate a little thereof

4. Or add (a little) thereto and chant the Qur'ān in measure.

5. For We shall charge thee with a word of weight.

6. Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.

7. Lo! thou hast by day a chain of business.

8. So remember the name of thy Lord and devote thyself with a complete devotion—

9. Lord of the East and the West; there is no God save Him; so choose thou Him alone for thy defender—

10. And bear with patience what they utter, and part from them with a fair leave-taking.

11. Leave Me to deal with the deniers, lords of ease and comfort (in this life): and do thou respite them awhile.

12. Lo! with Us are heavy fetters and a raging fire,

13. And food which choketh (the partaker), and a painful doom

14. On the day when the earth and the hills rock, and the hills become a heap of running sand.

15. Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.

أيها (٧٣) سُورَةُ الْمُزَّمِّلِ مَكِّيَّةٌ رُكُوعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الْمُزَّمِّلُ ۙ﴿١﴾

قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ﴿٢﴾

نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۙ﴿٣﴾

اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۭ﴿٤﴾

اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ﴿٥﴾

اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ﴿٦﴾

اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ﴿٧﴾

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ﴿٨﴾

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ﴿٩﴾

وَاصْبِرْ عَلٰي مَا يَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِيْلًا ﴿١٠﴾

وَذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ﴿١١﴾

اِنَّ لَدَيْنَآ اَنْكَالًا وَّجَحِيْمًا ﴿١٢﴾

وَّطَعَامًا ذَا غُصَّةٍ وَّعَذَابًا اَلِيْمًا ﴿١٣﴾

يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ﴿١٤﴾

اِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا ﴿١٥﴾

16. But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.

17. Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey,

18. The very heaven being then rent asunder. His promise is to be fulfilled.

19. Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.

20. Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'ān that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan.[1] Whatsoever good ye send before you for your souls, ye will surely find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

[1] *i.e.* a loan without interest or any thought of gain or loss.

فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا ﴿١٦﴾

فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدٰنَ

شِيْبًا ﴿١٧﴾

السَّمَآءُ مُنْفَطِرٌ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿١٨﴾

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ

سَبِيْلًا ﴿١٩﴾ ع ١٣

اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَىِ الَّيْلِ

وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَ ؕ

وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ ؕ عَلِمَ اَنْ لَّنْ تُحْصُوْهُ

فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ ؕ

عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ وَاٰخَرُوْنَ يَضْرِبُوْنَ

فِى الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ وَاٰخَرُوْنَ

يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللّٰهِ ۖ فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ

وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَقْرِضُوا اللّٰهَ

قَرْضًا حَسَنًا ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ

تَجِدُوْهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا ؕ

ع ١٤ وَاسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٢٠﴾

SURAH LXXIV

The Cloaked One

Al-Muddath-thir takes its name from a word in verse 1. The Prophet was accustomed to wrap himself in his cloak at the time of his trances. A tradition says that some time—about six months—elapsed between the first revelation (Surah XCVI, vv. 1-5) and the second revelation in this Surah. Then the Prophet suddenly again beheld the angel who had appeared to him on Mt. Hira, and wrapped himself in his cloak, whereupon this Surah was revealed to him. Another opinion is that by this Surah the Prophet was ordered to begin the public preaching of Al-Islam, his preaching having until then been done privately among his family and intimates. He is said to have begun his public preaching three years after his call.

In either case this is a very early Meccan Surah.

THE CLOAKED ONE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. O thou enveloped in thy cloak,

2. Arise and warn!

3. Thy Lord magnify,

4. Thy raiment purify,

5. Pollution shun!

6. And show not favour, seeking worldly gain!

7. For the sake of thy Lord, be patient!

8. For when the trumpet shall sound,

9. Surely that day will be a day of anguish,

10. Not of ease, for disbelievers.

11. Leave Me (to deal) with him whom I created lonely,

12. And then bestowed upon him ample means,

13. And sons abiding in his presence

14. And made (life) smooth for him,

15. Yet he desireth that I should give more.

16. Nay! For lo! he hath been stubborn to Our revelations.

17. On him I shall impose a fearful doom.

18. For lo! he did consider; then he planned—

19. (Self-) destroyed is he, how he planned!

اٰيَاتُهَا ٥٦ (٧٤) سُوْرَةُ الْمُدَّثِّرِ مَكِّيَّةٌ رُكُوْعَاتُهَا ٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الْمُدَّثِّرُ ۙ ﴿١﴾

قُمْ فَاَنْذِرْ ۙ ﴿٢﴾

وَرَبَّكَ فَكَبِّرْ ۙ ﴿٣﴾

وَثِيَابَكَ فَطَهِّرْ ۙ ﴿٤﴾

وَالرُّجْزَ فَاهْجُرْ ۙ ﴿٥﴾

وَلَا تَمْنُنْ تَسْتَكْثِرُ ۙ ﴿٦﴾

وَلِرَبِّكَ فَاصْبِرْ ؕ ﴿٧﴾

فَاِذَا نُقِرَ فِى النَّاقُوْرِ ۙ ﴿٨﴾

فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۙ ﴿٩﴾

عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ﴿١٠﴾

ذَرْنِىْ وَمَنْ خَلَقْتُ وَحِيْدًا ۙ ﴿١١﴾

وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۙ ﴿١٢﴾

وَّبَنِيْنَ شُهُوْدًا ۙ ﴿١٣﴾

وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ۙ ﴿١٤﴾

ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ۙ ﴿١٥﴾

كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ؕ ﴿١٦﴾

سَاُرْهِقُهٗ صَعُوْدًا ؕ ﴿١٧﴾

اِنَّهٗ فَكَّرَ وَقَدَّرَ ۙ ﴿١٨﴾

فَقُتِلَ كَيْفَ قَدَّرَ ۙ ﴿١٩﴾

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

20. Again (self-) destroyed is he, how he planned!—

ثُمَّ نَظَرَ ﴿٢١﴾

21. Then looked he,

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

22. Then frowned he and showed displeasure.

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

23. Then turned he away in pride

فَقَالَ إِنْ هٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾

24. And said: This is naught else than magic from of old;

إِنْ هٰذَآ إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

25. This is naught else than speech of mortal man.

سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾

26. Him shall I fling unto the burning.

وَمَآ أَدْرٰىكَ مَا سَقَرُ ﴿٢٧﴾

27. —Ah, what will convey unto thee what that burning is!—

لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾

28. I leaveth naught; it spareth naught

لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾

29. It shrivelleth the man.

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

30. Above it are nineteen.

وَمَا جَعَلْنَآ أَصْحٰبَ النَّارِ إِلَّا مَلٰٓئِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِينَ ءَامَنُوٓا إِيمٰنًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتٰبَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكٰفِرُونَ مَاذَآ أَرَادَ اللَّهُ بِهٰذَا مَثَلًا كَذٰلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِي مَن يَشَآءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٰى لِلْبَشَرِ ﴿٣١﴾ ع ١٥

31. We have appointed only angels to be wardens of the fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.

كَلَّا وَالْقَمَرِ ﴿٣٢﴾

32. Nay, by the Moon

وَاللَّيْلِ إِذْ أَدْبَرَ ﴿٣٣﴾

33. And the night when it withdraweth

وَالصُّبْحِ إِذَآ أَسْفَرَ ﴿٣٤﴾

34. And the dawn when it shineth forth,

إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾
نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾
لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾
كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾
إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾
فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾
عَنِ الْمُجْرِمِينَ ﴿٤١﴾
مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٢﴾
قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾
وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ﴿٤٤﴾
وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾
وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾
حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٤٧﴾
فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾
فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾
كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾
فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾
بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾
كَلَّا بَل لَّا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾
كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾
فَمَن شَاءَ ذَكَرَهُ ﴿٥٥﴾

35. Lo! this is one of the greatest (portents)
36. As a warning unto men,
37. Unto him of you who will advance or hang back.
38. Every soul is a pledge for its own deeds;
39. Save those who will stand on the right hand.
40. In gardens they will ask one another
41. Concerning the guilty:
42. What hath brought you to this burning?
43. They will answer: We were not of those who prayed
44. Nor did we feed the wretched.
45. We used to wade (in vain dispute) with (all) waders,
46. And we used to deny the Day of Judgement,
47. Till the inevitable came unto us.
48. The mediation of no mediators will avail them then.
49. Why now turn they away from the Admonishment,
50. As they were frightened asses
51. Fleeing from a lion!
52. Nay, but everyone of them desireth that he should be given open pages (from Allah).
53. Nay, verily. They fear not the Hereafter.
54. Nay, verily Lo! this is an admonishment.
55. So whosoever will may heed.

56. And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.

وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾ ع

SURAH LXXV

The Rising of the Dead

Al-Qiyamah takes its name from a word in the first verse. An early Meccan Surah.

THE RISING OF THE DEAD

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Nay, I swear by the Day of Resurrection;

2. Nay, I swear by the accusing soul (that this Scripture is true).

3. Thinketh man that We shall not assemble his bones?

4. Yea, verily. Yea, We are able to restore his very fingers!

5. But man would fain deny what is before him.

6. He asketh: When will be this Day of Resurrection?

7. But when sight is confounded

8. And the moon is eclipsed

9. And sun and moon are united,

10. On that day man will cry: Whither to flee!

11. Alas! No refuge!

12. Unto thy Lord is the recourse that day.

13. On that day man is told the tale of that which he hath sent before and left behind.

14. Oh, but man is a telling witness against himself,

15. Although he tender his excuses.

16. Stir not thy tongue herewith to hasten it.[1]

17. Lo! upon Us (resteth) the putting together thereof and the reading thereof.

18. And when We read it, follow thou the reading;

19. Then lo! upon Us (resteth) the explanation thereof.

[1] *i.e.* the Qur'an which was revealed gradually, piece by piece.

سُوْرَةُ الْقِيٰمَةِ مَكِّيَّةٌ

اٰيَاتُهَا (٧٥) رُكُوْعَاتُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝١

وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ۝٣

بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ۝٤

بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۝٥

يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝٦

فَاِذَا بَرِقَ الْبَصَرُ ۝٧

وَخَسَفَ الْقَمَرُ ۝٨

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝٩

يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۝١٠

كَلَّا لَا وَزَرَ ۝١١

اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمُسْتَقَرُّ ۝١٢

يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَاَخَّرَ ۝١٣

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۝١٤

وَّلَوْ اَلْقٰى مَعَاذِيْرَهٗ ۝١٥

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ۝١٦

اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ ۝١٧

فَاِذَا قَرَاْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۝١٨

ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ۝١٩

20. Nay, but ye do love the fleeting Now

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿٢٠﴾

21. And neglect the Hereafter.

وَتَذَرُوْنَ الْاٰخِرَةَ ﴿٢١﴾

22. That day will faces be resplendent,

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

23. Looking toward their Lord;

اِلٰى رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

24. And that day will other faces be despondent,

وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

25. Thou wilt know that some great disaster is about to fall on them.

تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

26. Nay, but when the life cometh up to the throat

كَلَّآ اِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

27. And men say: Where is the wizard (who can save him now)?

وَقِيْلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

28. And he knoweth that it is the parting;

وَّظَنَّ اَنَّهُ الْفِرَاقُ ﴿٢٨﴾

29. And agony is heaped on agony;

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

30. Unto thy Lord that day will be the driving.

ع ١ ١٧ اِلٰى رَبِّكَ يَوْمَئِذِ ِۨالْمَسَاقُ ﴿٣٠﴾ ع

31. For he neither trusted, nor prayed.

فَلَا صَدَّقَ وَلَا صَلّٰى ﴿٣١﴾

32. But he denied and flouted.

وَلٰكِنْ كَذَّبَ وَتَوَلّٰى ﴿٣٢﴾

33. Then went he to his folk with glee.

ثُمَّ ذَهَبَ اِلٰٓى اَهْلِهٖ يَتَمَطّٰى ﴿٣٣﴾

34. Nearer unto thee and nearer,

اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٤﴾

35. Again nearer unto thee and nearer (is the doom).

ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٥﴾

36. Thinketh man that he is to be left aimless?

اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ﴿٣٦﴾

37. Was he not a drop of fluid which gushed forth?

اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ﴿٣٧﴾

38. Then he became a clot; then (Allah) shaped and fashioned

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٨﴾

39. And made of him a pair, the male and female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿٣٩﴾

40. Is not He (Who doth so) able to bring the dead to life?

ع ٢ ١٨ اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ﴿٤٠﴾ ع

SURAH LXXVI

"Time" or "Man"

Ad-Dahr, or *Al-Insan* is, in either case, so called from a word in the first verse. An early Meccan Surah.

"TIME" OR "MAN"

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Hath there come upon man (ever) any period of time in which he was a thing unremembered?

2. Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.

3. Lo! We have shown him the way whether he be grateful or disbelieving.
4. Lo! We have prepared for disbelievers manacles and carcans and a raging fire.
5. Lo! the righteous shall drink of a cup whereof the mixture is of water of Kafur,
6. A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,
7. (Because) they perform the vow and fear a day whereof the evil is wide-spreading,
8. And feed with food the needy wretch, the orphan and the prisoner, for love of Him,
9. (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;

10. Lo! we fear from our Lord a day of frowning and of fate.
11. Therefore Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;
12. And hath awarded them for all that they endured, a Garden and silk attire;

13. Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.

14. The shade thereof is close upon them and the clustered fruits thereof bow down.
15. Goblets of silver are brought round for them, and beakers (as) of glass

ايامها (٧٦) سورة الدهر مدنية وركوعاتها

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ①

اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ②

اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا كَفُوْرًا ③

اِنَّا اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلٰسِلَا۠ وَاَغْلٰلًا وَّسَعِيْرًا ④

اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ⑤

عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ⑥

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ⑦

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ⑧

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ⑨

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ⑩

فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ⑪

وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ⑫

مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ⑬

وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ⑭

وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا ⑮

قَوَارِيرَا۠ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

عَيْنًا فِيهَا تُسَمّٰى سَلْسَبِيلًا ﴿١٨﴾

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۚ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ ۚ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

إِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴿٢٣﴾

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

إِنَّ هٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ﴿٢٨﴾

إِنَّ هٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٢٩﴾

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾

يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

قرأ حفص بغير الضد الوصل فيهما ودق على الدال والألف وصلا الثانى دون الأول

16. (Bright as) glass but (made) of silver, which they (themselves have measured to the measure (of their deeds).

17. There are they watered with a cup whereof the mixture is of Zanjabil,

18. The water of a spring therein, named Salsabil.

19. There serve them youths of everlasting youth, whom, when thou seest, thou wouldst take for scattered pearls.

20. When thou seest, thou wilt see there bliss and high estate.

21. Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.

22. (And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance.

23. Lo! We, even We, have revealed unto thee the Qur'ān, a revelation;

24. So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.

25. Remember the name of thy Lord at morn and evening.

26. And worship Him (a portion) of the night. And glorify Him through the livelong night.

27. Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.

28. We, even We created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.

29. Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord.

30. Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.

31. He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.

SURAH LXXVII

The Emissaries

Al-Mursalat takes its name from a word in the first verse. Verses 1, 2 and 3 are taken to refer to winds, verses 4 and 5 to angels. An early Meccan Surah.

THE EMISSARIES

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the emissary winds, (sent) one after another

2. By the raging hurricanes,

3. By those which cause earth's vegetation to revive;

4. By those who winnow with a winnowing,

5. By those who bring down the Reminder,

6. To excuse or to warn.

7. Surely that which ye are promised will befall.

8. So when the stars are put out,

9. And when the sky is riven asunder,

10. And when the mountains are blown away,

11. And when the messengers are brought unto their time appointed--

12. For what day is the time appointed?

13. For the Day of Decision.

14. And what will convey unto thee what the Day of Decision is!—

15. Woe unto the repudiators on that day!

16. Destroyed We not the former folk,

17. Then caused the latter folk to follow after?

18. Thus deal We ever with the guilty.

19. Woe unto the repudiators on that day!

سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ

اٰيَاتُهَا (۷۷) رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْمُرْسَلٰتِ عُرْفًا ۙ﴿۱﴾

فَالْعٰصِفٰتِ عَصْفًا ۙ﴿۲﴾

وَّالنّٰشِرٰتِ نَشْرًا ۙ﴿۳﴾

فَالْفٰرِقٰتِ فَرْقًا ۙ﴿۴﴾

فَالْمُلْقِيٰتِ ذِكْرًا ۙ﴿۵﴾

عُذْرًا اَوْ نُذْرًا ۙ﴿۶﴾

اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ؕ﴿۷﴾

فَاِذَا النُّجُوْمُ طُمِسَتْ ۙ﴿۸﴾

وَاِذَا السَّمَآءُ فُرِجَتْ ۙ﴿۹﴾

وَاِذَا الْجِبَالُ نُسِفَتْ ۙ﴿۱۰﴾

وَاِذَا الرُّسُلُ اُقِّتَتْ ؕ﴿۱۱﴾

لِاَيِّ يَوْمٍ اُجِّلَتْ ؕ﴿۱۲﴾

لِيَوْمِ الْفَصْلِ ۚ﴿۱۳﴾

وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ؕ﴿۱۴﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۱۵﴾

اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ؕ﴿۱۶﴾

ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ﴿۱۷﴾

كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿۱۸﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۱۹﴾

20. Did We not create you from a base fluid

21. Which We laid up in a safe abode

22. For a known term?

23. Thus We arranged. How excellent is Our arranging!

24. Woe unto the repudiators on that day!

25. Have We not made the earth a receptacle

26. Both for the living and the dead,

27. And placed therein high mountains and given you to drink sweet water therein?

28. Woe unto the repudiators on that day!

29. (It will be said unto them): Depart unto that (doom) which ye used to deny;

30. Depart unto the shadow falling threefold.

31. (Which yet is) no relief nor shelter from the flame.

32. Lo! it throweth up sparks like the castles,

33. (Or) as it might be camels of bright yellow hue.

34. Woe unto the repudiators on that day!

35. This is a day wherein they speak not,

36. Nor are they suffered to put forth excuses.

37. Woe unto the repudiators on that day!

38. This is the Day of Decision, We have brought you and the men of old together.

39. If now ye have any wit, outwit Me.

40. Woe unto the repudiators on that day!

اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿٢٠﴾

فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿٢١﴾

اِلٰى قَدَرٍ مَّعْلُوْمٍ ﴿٢٢﴾

فَقَدَرْنَا ۟ فَنِعْمَ الْقٰدِرُوْنَ ﴿٢٣﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٤﴾

اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ﴿٢٥﴾

اَحْيَآءً وَّاَمْوَاتًا ﴿٢٦﴾

وَّجَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّاَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ﴿٢٧﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٨﴾

اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٩﴾

اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ﴿٣٠﴾

لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ ﴿٣١﴾

اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿٣٣﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٤﴾

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ﴿٣٥﴾

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ﴿٣٦﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٧﴾

هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ﴿٣٨﴾

فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ﴿٣٩﴾

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٠﴾ ع ١ ٢١

41. Lo! those who kept their duty are amid shade and fountains.

42. And fruits such as they desire.

43. (Unto them it is said): Eat, drink and welcome, O ye blessed, in return for what ye did.

44. Thus do We reward the good.

45. Woe unto the repudiators on that day!

46. Eat and take your ease (on earth) a little. Lo! ye are guilty.

47. Woe unto the repudiators on that day!

48. When it is said unto them: Bow down, they bow not down!

49. Woe unto the repudiators on that day!

50. In what statement, after this, will they believe?

إِنَّ الْمُتَّقِينَ فِي ظِلَٰلٍ وَعُيُونٍ ﴿٤١﴾

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾

ع ٢ ٢٢ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

SURAH LXXVIII

The Tidings

An-Naba' takes its name from a word in the second verse. An early Meccan Surah.

THE TIDINGS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Whereof do they question one another?

2. (It is) of the awful tidings,

3. Concerning which they are in disagreement.

4. Nay, but they will come to know!

5. Nay, again, but they will come to know!

6. Have We not made the earth an expanse,

7. And the high hills bulwarks?

8. And We have created you in pairs,

9. And have appointed your sleep for repose,

10. And have appointed the night as a cloak,

11. And have appointed the day for livelihood.

12. And We have built above you seven strong (heavens),

13. And have appointed a dazzling lamp,

14. And have sent down from the rainy clouds abundant water,

15. Thereby to produce grain and plant,

16. And gardens of thick foliage.

17. Lo! the Day of Decision is a fixed time,

18. A day when the trumpet is blown, and ye come in multitudes,

19. And the heaven is opened and becometh as gates.

أيامها (٧٨) سورة النبأ مكية وركوعها ٢

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾

يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

20. And the hills are set in motion and become as a mirage

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

21. Lo! hell lurketh in ambush,

لِّلطَّاغِينَ مَآبًا ﴿٢٢﴾

22. A home for the rebellious.

لَّابِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾

23. They will abide therein for ages.

لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

24. Therein taste they neither coolness nor (any) drink

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

25. Save boiling water and a paralysing cold:

جَزَآءً وِفَاقًا ﴿٢٦﴾

26. Reward proportioned (to their evil deeds).

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

27. For lo! they looked not for a reckoning;

وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾

28. They called Our revelations false with strong denial.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

29. Everything have We recorded in a Book.

فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ ع ١

30. So taste (of that which ye have earned). No increase do We give you save of torment.

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

31. Lo! for the duteous is achievement—

حَدَآئِقَ وَأَعْنَابًا ﴿٣٢﴾

32. Gardens enclosed and vineyards,

وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾

33. And maidens for companions,

وَكَأْسًا دِهَاقًا ﴿٣٤﴾

34. And a full cup.

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾

35. There hear they never vain discourse, nor lying—

جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾

36. Requital from thy Lord—a gift in payment—

رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

37. Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾

38. On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the Beneficent alloweth and who speaketh right.

ذَٰلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾

39. That is the True Day. So whoso will should seek recourse unto his Lord.

إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾ ع ٢

40. Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: "Would that I were dust!"

SURAH LXXIX

Those Who Drag Forth

An-Nazi'at takes its name from a word in the first verse. An early Meccan Surah.

"THOSE WHO DRAG FORTH"

Revealed at Mecca

أَيَاتُهَا (٧٩) سُورَةُ النّٰزِعٰتِ مَكِّيَّةٌ رُكُوعَاتُهَا

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. By those who drag forth to destruction,

وَالنّٰزِعٰتِ غَرْقًا ①

2. By the meteors rushing.

وَّالنّٰشِطٰتِ نَشْطًا ②

3. By the lone stars floating,[1]

وَّالسّٰبِحٰتِ سَبْحًا ③

4. By the angels hastening,

فَالسّٰبِقٰتِ سَبْقًا ④

5. And those who govern the event,

فَالْمُدَبِّرٰتِ اَمْرًا ⑤ وقف لازم

6. On the day when the first trump resoundeth

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ⑥

7. And the second followeth it,

تَتْبَعُهَا الرَّادِفَةُ ⑦

8. On that day hearts beat painfully

قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ⑧

9. While eyes are downcast

اَبْصَارُهَا خَاشِعَةٌ ⑨ وقف لازم

10. (Now) they are saying: Shall we really be restored to our first state

يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِى الْحَافِرَةِ ⑩

11. Even after we are crumbled bones?

ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ⑪

12. They say: Then that would be a vain proceeding.

قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ⑫ وقف لازم

13. Surely it will need but one shout,

فَاِنَّمَا هِىَ زَجْرَةٌ وَّاحِدَةٌ ⑬

14. And lo! they will be awakened.

فَاِذَا هُمْ بِالسَّاهِرَةِ ⑭

15. Hath there come unto thee the history of Moses?

هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ⑮ وقف لازم

16. How his Lord called him in the holy vale of Tuwa,

اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ⑯ ج

17. (Saying): Go thou unto Pharaoh—Lo! he hath rebelled—

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ⑰ صلے

18. And say (unto him): Hast thou (will) to grow (in grace)?

فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ⑱

19. Then I will guide thee to thy Lord and thou shalt fear (Him).

وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ⑲ ج

[1]Some commentators take vv. 2 and 3 also as referring to angels and explain them thus: "By those who console (the spirits of the righteous) tenderly." "By those who come floating (down from heaven with their Lord's command)." The rendering given in the text above is the more obvious.

20. And he showed him the tremendous token.

فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿٢٠﴾

21. But he denied and disobeyed,

فَكَذَّبَ وَعَصٰى ﴿٢١﴾

22. Then turned he away in haste,

ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٢﴾

23. Then gathered he and summoned

فَحَشَرَ فَنَادٰى ﴿٢٣﴾

24. And proclaimed: "I (Pharaoh) am your Lord the Highest."

فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿٢٤﴾

25. So Allah seized him (and made him) an example for the after (life) and for the former.

فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ﴿٢٥﴾

26. Lo! herein is indeed a lesson for him who feareth.

اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ﴿٢٦﴾

27. Are ye the harder to create, or is the heaven that He built?

ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ۚ بَنٰىهَا ﴿٢٧﴾

28. He raised the height thereof and ordered it;

رَفَعَ سَمْكَهَا فَسَوّٰىهَا ﴿٢٨﴾

29. And He made dark the night thereof, and He brought forth the morn thereof.

وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ﴿٢٩﴾

30. And after that He spread the earth,

وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ﴿٣٠﴾

31. And produced therefrom the water thereof and the pasture thereof,

اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ﴿٣١﴾

32. And He made fast the hills,

وَالْجِبَالَ اَرْسٰىهَا ﴿٣٢﴾

33. A provision for you and for your cattle.

مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٣﴾

34. But when the great disaster cometh,

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٤﴾

35. The day when man will call to mind his (whole) endeavour,

يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ﴿٣٥﴾

36. And hell will stand forth visible to him who seeth,

وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ﴿٣٦﴾

37. Then, as for him who rebelled

فَاَمَّا مَنْ طَغٰى ﴿٣٧﴾

38. And chose the life of the world,

وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾

39. Lo! hell will be his home.

فَاِنَّ الْجَحِيْمَ هِيَ الْمَاْوٰى ﴿٣٩﴾

40. But as for him who feared to stand before his Lord and restrained his soul from lust,

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾

41. Lo! the Garden will be his home.

42. They ask thee of the Hour: when will it come to port?

43. Why (ask they)? What hast thou to tell thereof?

44. Unto thy Lord belongeth (knowledge of) the term thereof.

45. Thou art but a warner unto him who feareth it.

46. On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾

فِيمَ أَنتَ مِن ذِكْرَاهَا ﴿٤٣﴾

إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾

إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ﴿٤٥﴾

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

SURAH LXXX

He Frowned

'Abasa, "He Frowned," takes its name from the first word. One day when the Prophet was in conversation with one of the great men of the Qureysh (his own tribe), seeking to persuade him of the truth of Al-Islam, a blind man came and asked a question concerning the faith. The Prophet was annoyed at the interruption, frowned and turned away from the blind man. In this Surah he is told that a man's importance is not to be judged from his appearance or wordly station.

An early Meccan Surah.

"HE FROWNED"
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. He frowned and turned away

2. Because the blind man came unto him.

3. What could inform thee but that he might grow (in grace)

4. Or take heed and so the reminder might avail him?

5. As for him who thinketh himself independent,

6. Unto him thou payest regard.

7. Yet it is not thy concern if he grow not (in grace).

8. But as for him who cometh unto thee with earnest purpose

9. And hath fear,

10. From him thou art distracted.

11. Nay, but verily it is an Admonishment,

12. So let whosoever will pay heed to it,

13. On honoured leaves,

14. Exalted, purified,

15. (Set down) by scribes

16. Noble and righteous.

17. Man is (self-) destroyed: how ungrateful!

18. From what thing doth He create him?

19. From a drop of seed. He createth him and proportioneth him,

20. Then maketh the way easy for him,

اٰيَاتُهَا ٤٢ (٨٠) سُوْرَةُ عَبَسَ مَكِّيَّةٌ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

عَبَسَ وَتَوَلّٰٓى ۙ ﴿١﴾

اَنْ جَآءَهُ الْاَعْمٰى ؕ ﴿٢﴾

وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى ۙ ﴿٣﴾

اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ؕ ﴿٤﴾

اَمَّا مَنِ اسْتَغْنٰى ۙ ﴿٥﴾

فَاَنْتَ لَهٗ تَصَدّٰى ؕ ﴿٦﴾

وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ؕ ﴿٧﴾

وَاَمَّا مَنْ جَآءَكَ يَسْعٰى ۙ ﴿٨﴾

وَهُوَ يَخْشٰى ۙ ﴿٩﴾

فَاَنْتَ عَنْهُ تَلَهّٰى ۚ ﴿١٠﴾

كَلَّآ اِنَّهَا تَذْكِرَةٌ ۚ ﴿١١﴾

وقف لازم

فَمَنْ شَآءَ ذَكَرَهٗ ۘ ﴿١٢﴾

فِيْ صُحُفٍ مُّكَرَّمَةٍ ۙ ﴿١٣﴾

مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ۙ ﴿١٤﴾

بِاَيْدِيْ سَفَرَةٍ ۙ ﴿١٥﴾

كِرَامٍ بَرَرَةٍ ؕ ﴿١٦﴾

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ؕ ﴿١٧﴾

مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ؕ ﴿١٨﴾

مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ۙ ﴿١٩﴾

ثُمَّ السَّبِيْلَ يَسَّرَهٗ ۙ ﴿٢٠﴾

21. Then causeth him to die, and burieth him;

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾

22. Then, when He will, He bringeth him again to life.

ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾

23. Nay, but (man) hath not done what He commanded him.

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾

24. Let man consider his food:

فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾

25. How We pour water in showers

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

26. Then split the earth in clefts

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

27. And cause the grain to grow therein

فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

28. And grapes and green fodder

وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

29. And olive-trees and palm-trees

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

30. And garden-closes of thick foliage

وَحَدَائِقَ غُلْبًا ﴿٣٠﴾

31. And fruits and grasses:

وَفَاكِهَةً وَأَبًّا ﴿٣١﴾

32. Provision for you and your cattle.

مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

33. But when the Shout cometh

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾

34. On the Day when a man fleeth from his brother

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

35. And his mother and his father

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

36. And his wife and his children,

وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾

37. Every man that day will have concern enough to make him heedless (of others).

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

38. On that day faces will be bright as dawn,

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

39. Laughing, rejoicing at good news;

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

40. And other faces, on that day, with dust upon them,

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

41. Veiled in darkness,

تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾

42. Those are the disbelievers, the wicked.

أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

SURAH LXXXI

The Overthrowing

Al-Takwir takes its name from a word in verse 1. Verses 8 and 9 contain an allusion to the practice of the pagan Arabs of burying alive girl-children whom they deemed superfluous. An early Meccan Surah.

THE OVERTHROWING

Revealed at Mecca

سُورَةُ التَّكْوِيرِ مَكِّيَّةٌ

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. When the sun is overthrown,

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

2. And when the stars fall,

وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾

3. And when the hills are moved,

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

4. And when the camels big with young are abandoned,

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

5. And when the wild beasts are herded together,

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

6. And when the seas rise,

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

7. And when souls are reunited,

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

8. And when the girl-child that was buried alive is asked

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾

9. For what sin she was slain.

بِأَيِّ ذَنبٍ قُتِلَتْ ﴿٩﴾

10. And when the pages are laid open,

وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾

11. And when the sky is torn away,

وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾

12. And when hell is lighted,

وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

13. And when the garden is brought nigh,

وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

14. (Then) every soul will know what it hath made ready.

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

15. Oh, but I call to witness the planets,

فَلَا أُقْسِمُ بِالْخُنَّسِ ﴿١٥﴾

16. The stars which rise and set,

الْجَوَارِ الْكُنَّسِ ﴿١٦﴾

17. And the close of night,[1]

وَاللَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

18. And the breath of morning[2]

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

19. That this is in truth the word of an honoured messenger,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

[1]Lit. And the night when it closeth."

[2]Lit. "And the morning when it breathes."

ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾

مُّطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾

فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٢٧﴾

لِمَن شَاءَ مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

20. Mighty, established in the presence of the Lord of the Throne,

21. (One) to be obeyed, and trustworthy;

22. And your comrade is not mad.

23. Surely he beheld him on the clear horizon.[1]

24. And he is not avid of the Unseen.

25. Nor is this the utterance of a devil worthy to be stoned:

26. Whither then go ye?

27. This is naught else than a reminder unto creation,

28. Unto whomsoever of you willeth to walk straight.

29. And ye will not, unelss (it be) that Allah, the Lord of Creation, willeth.

[1]The reference is to the Prophet's vision at Mt. Hira.

SURAH LXXXII

The Cleaving

Al-Infitar takes its name from a word in verse 1. An early Meccan Surah

THE CLEAVING

Revealed at Mecca

سُورَةُ الْإِنْفِطَارِ مَكِّيَّةٌ (٨٢) آيَاتُهَا ١٩ رُكُوعُهَا

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. When the heaven is cleft asunder,

إِذَا السَّمَآءُ انْفَطَرَتْ ①

2. When the planets are dispersed,

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ②

3. When the seas are poured forth,

وَإِذَا الْبِحَارُ فُجِّرَتْ ③

4. And the sepulchres are overturned,

وَإِذَا الْقُبُوْرُ بُعْثِرَتْ ④

5. A soul will know what it hath sent before (it) and what left behind.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ⑤

6. O man! What hath made thee careless concerning thy Lord, the Bountiful,

يٰٓأَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ⑥

7. Who created thee, then fashioned, then proportioned thee?

الَّذِيْ خَلَقَكَ فَسَوّٰكَ فَعَدَلَكَ ⑦

8. Into whatsoever form He will, He casteth thee.

فِيْٓ أَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ⑧

9. Nay, but they deny the Judgement:

كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ⑨

10. Lo! there are above you guardians,

وَإِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ⑩

11. Generous and recording,

كِرَامًا كَاتِبِيْنَ ⑪

12. Who know (all) that ye do.

يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ⑫

13. Lo! the righteous verily will be in delight.

إِنَّ الْأَبْرَارَ لَفِيْ نَعِيْمٍ ⑬

14. And lo! the wicked verily will be in hell;

وَإِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ⑭

15. They will burn therein on the Day of Judgement,

يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ ⑮

16. And will not be absent thence.

وَمَا هُمْ عَنْهَا بِغَآئِبِيْنَ ⑯

17. Ah, what will convey unto thee what the Day of Judgement is!

وَمَآ أَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ⑰

18. Again, what will convey unto thee what the Day of Judgement is!

ثُمَّ مَآ أَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ⑱

19. A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِّلّٰهِ ⑲

SURAH LXXXIII

Defrauding

At-Tafif, "Defrauding," takes its name from a word in verse 1. An early Meccan Surah.

DEFRAUDING

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Woe unto the defrauders:

2. Those who when they take the measure from mankind demand it full,

3. But if they measure unto them or weigh for them, they cause them loss.

4. Do such (men) not consider that they will be raised again

5. Unto an awful Day:

6. The day when (all) mankind stand before the Lord of the Worlds?

7. Nay, but the record of the vile is in Sijjîn—

8. Ah! what will convey unto thee what Sijjîn is!—

9. A written record.

10. Woe unto the repudiators on that day!

11. Those who deny the Day of Judgement

12. Which none denieth save each criminal transgressor,

13. Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.

14. Nay, but that which they have earned is rust upon their hearts.

15. Nay, but surely on that day they will be covered from (the mercy of) their Lord.

16. Then lo! they verily will burn in hell,

17. And it will be said (unto them): This is that which ye used to deny.

18. Nay, but the record of the righteous is in 'Iliyîn—

19. Ah, what will convey unto thee what 'Iliyin is!—

سُوْرَةُ الْمُطَفِّفِيْنَ مَكِّيَّةٌ

اٰيَاتُهَا ٣٦ (٨٣) رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَيْلٌ لِّلْمُطَفِّفِيْنَ ①

الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ②

وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ③

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ④

لِيَوْمٍ عَظِيْمٍ ⑤

يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ⑥

كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ⑦

وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ⑧

كِتٰبٌ مَّرْقُوْمٌ ⑨

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ⑩

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ⑪

وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ⑫

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ⑬

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ⑭

كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ⑮

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ⑯

ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ⑰

كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ⑱

وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ⑲

كِتٰبٌ مَّرْقُومٌ ﴿٢٠﴾

20. A written record.

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

21. Attested by those who are brought near (unto their Lord).

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

22. Lo! the righteous verily are in delight.

عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾

23. On couches, gazing,

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

24. Thou wilt know in their faces the radiance of delight.

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾

25. They are given to drink of a pure wine, sealed,

خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾

26. Whose seal is musk --For this let (all) those strive who strive for bliss—

وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾

27. And mixed with water of Tasnim,

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

28. A spring whence those brought near to Allah drink.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

29. Lo! the guilty used to laugh at those who believed,

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

30. And wink one to another when they passed them;

وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ﴿٣١﴾

31. And when they returned to their own folk, they returned jesting:

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

32. And when they saw them they said: Lo! these have gone astray.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾

33. Yet they were not sent as guardians over them.

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

34. This day it is those who believe who have the laugh of disbelievers,

عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾

35. On high couches, gazing.

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

36. Are not the disbelievers paid for what they used to do?

SURAH LXXXIV

The Sundering

Al-Inshiqaq, "The Sundering," takes its name from a word in verse 1. An early Meccan Surah.

THE SUNDERING

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. When the heaven is split asunder
2. And attentive to her Lord in fear,
3. And when the earth is spread out
4. And hath cast out all that was in her, and is empty
5. And attentive to her Lord in fear!
6. Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).
7. Then whoso is given his account in his right hand
8. He truly will receive an easy reckoning
9. And will return unto his folk in joy.
10. But whoso is given his account behind his back,
11. He surely will invoke destruction
12. And be thrown to scorching fire.
13. He verily lived joyous with his folk,
14. He verily deemed that he would never return (unto Allah).
15. Nay, but lo! his Lord is ever looking on him!
16. Oh, I swear by the afterglow of sunset,
17. And by the night and all that it enshroudeth,
18. And by the moon when she is at the full,

سُورَةُ الْانْشِقَاقِ مَكِّيَّةٌ

أيَاتُهَا (٨٤) رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انْشَقَّتْ ﴿١﴾
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾
فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾
وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٩﴾
وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
فَسَوْفَ يَدْعُو ثُبُورًا ﴿١١﴾
وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾
إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾
بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾
فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾
وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾
وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾

19. That ye shall journey on from plane to plane.

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

20. What aileth them, then, that they believe not

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ ۩

21. And, when the Qur'an is recited unto them, worship not (Allah)?

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾

22. Nay, but those who disbelieve will deny;

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

23. And Allah knoweth best what they are hiding.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

24. So give them tidings of a painful doom,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

25. Save those who believe and do good works, for theirs is a reward unfailing.

SURAH LXXXV

The Mansions of the Stars

Al-Buruj takes its name from a word in verse 1 which I have translated "mansions of the stars." The word has the meaning of towers or mansions and is applied to the signs of the Zodiac. Verses 4 to 7 are generally taken to refer to the massacre of the Christians of Najran in Al-Yaman by a Jewish king Dhu Nawas, an event of great historical importance since it caused the intervention of the Negus and led to the Abyssinian supremacy in the Yaman which lasted until the War of the Elephant (Surah CV) in the Prophet's year of brith. Professor Horowitz thinks that the words "owners of the ditch, of the fuel-fed fire" refer not to any historical event but to the condition of all persecutors in the hereafter.[1]

An early Meccan Surah.

[1]See "Islamic Culture" (Hyderabad, Deccan), April 1929.

THE MANSIONS OF THE STARS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the heaven, holding mansions of the stars,

2. And by the Promised Day,

3. And by the witness and that whereunto he beareth testimony,

4. (Self-) destroyed were the owners of the ditch

5. Of the fuel-fed fire,

6. When they sat by it,

7. And were themselves the witnesses of what they did to the believers.[1]

8. They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise,

9. Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things the Witness.

10. Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning.

11. Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success.

12. Lo! the punishment of thy Lord is stern.

13. Lo! He it is Who produceth, then reproduceth,

أيا تها (٨٥) سورة البروج مكية وركوعها

بسم الله الرحمن الرحيم

والسماء ذات البروج ١

واليوم الموعود ٢

وشاهد ومشهود ٣

قتل أصحاب الأخدود ٤

النار ذات الوقود ٥

إذ هم عليها قعود ٦

وهم على ما يفعلون بالمؤمنين شهود ٧

وما نقموا منهم إلا أن يؤمنوا بالله العزيز الحميد ٨

الذي له ملك السموت والأرض والله على كل شيء شهيد ٩

إن الذين فتنوا المؤمنين والمؤمنت ثم لم يتوبوا فلهم عذاب جهنم ولهم عذاب الحريق ١٠

إن الذين ءامنوا وعملوا الصلحت لهم جنت تجري من تحتها الأنهر ذلك الفوز الكبير ١١

إن بطش ربك لشديد ١٢

إنه هو يبدئ ويعيد ١٣

[1]Or it might be: "(Self-) destroyed were the owners of the trench of fuel-fed fire (*i.e.* hell) when they took their ease on earth and were themselves the witnesses," etc.

14. And He is the Forgiving, the Loving

وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

15. Lord of the Throne of Glory,

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

16. Doer of what He will.

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

17. Hath there come unto thee the story of the hosts

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

18. Of Pharaoh and (the tribe of) Thamūd?

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

19. Nay, but those who disbelieve live in denial

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾

20. And Allah, all unseen, surroundeth them.

وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾

21. Nay, but it is a glorious Qur'ān.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾

22. On a guarded tablet.

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾ ع ١٠

SURAH LXXXVI

The Morning Star

At-Tariq takes its name from a word in verse 1. There are other meanings to the word *Tariq,* but I have chosen that which must have occurred to every hearer of this Surah, especially as in verse 3 it is stated that a star is meant. The Morning Star has here a mystic sense, and is taken to refer to the Prophet himself. Some have thought that it refers to comet which alarmed the East about the time of the Prophet's call. Others believe that this and other introductory verses, hard to elucidate, hide scientific facts unimagined at the period of revelation, and are related to the verses following them. Ghamrawi Bey, my collaborator in the revision of this work, informed me that the late Dr. Sidqi among others considered that the reference here is to fertilising germ penetrating the ovary, the subject being the same as vv. 5-7.

An early Meccan Surah.

THE MORNING STAR

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the heaven and the Morning Star[1]

2. —Ah, what will tell thee what the Morning Star is!

3. —The piercing Star!

4. No human soul but hath a guardian over it.

5. So let man consider from what he is created.

6. He is created from a gushing fluid

7. That issued from between the loins and ribs.

8. Lo! He verily is Able to return him (unto life)

9. On the day when hidden thoughts shall be searched out.

10. Then will he have no might nor any helper.

11. By the heaven which giveth the returning rain,

12. And the earth which splitteth (with the growth of trees and plants)

13. Lo! this (Qur'an) is a conclusive word,

14. It is no pleasantry.

15. Lo! they plot a plot (against thee, O Muhammad)

16. And I plot a plot (against them).

17. So give a respite to the disbelievers. Deal thou gently with them for a while.

سُورَةُ الطَّارِقِ مَكِّيَّةٌ رُكُوعُهَا ١ (٨٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالسَّمَآءِ وَالطَّارِقِ ﴿١﴾

وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ﴿٢﴾

النَّجْمُ الثَّاقِبُ ﴿٣﴾

اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

خُلِقَ مِنْ مَّآءٍ دَافِقٍ ﴿٦﴾

يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ﴿٧﴾

اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ﴿٨﴾

يَوْمَ تُبْلَى السَّرَآئِرُ ﴿٩﴾

فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ﴿١٠﴾

وَالسَّمَآءِ ذَاتِ الرَّجْعِ ﴿١١﴾

وَالْاَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

اِنَّهٗ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

وَّمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ﴿١٥﴾

وَّاَكِيْدُ كَيْدًا ﴿١٦﴾

فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾ ع ١

[1]The Arabic word means originally "that which comes at night" or "one who knocks at the door."

SURAH LXXXVII

The Most High

Al-A'ala takes its name from a word in verse 1. An early Meccan Surah.

THE MOST HIGH

Revealed at Mecca

In the name of Allah, the Beneficent the Merciful.

1. Praise the name of thy Lord the Most High,

2. Who createth, then disposeth;

3. Who measureth, then guideth;

4. Who bringeth forth the pasturage,

5. Then turneth it to russet stubble.

6. We shall make thee read (O Muhammad) so that thou shalt not forget
7. Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;
8. And We shall ease thy way unto the state of ease.

9. Therefore remind (men), for of use is the reminder.

10. He will heed who feareth,

11. But the most hapless will flout it,

12. He who will be flung to the great fire

13. Wherein he will neither die nor live.

14. He is successful who groweth,

15. And remembereth the name of his Lord, so prayeth.

16. But ye prefer the life of the world

17. Although the Hereafter is better and more lasting.

18. Lo! This is in the former scrolls,

19. The Books of Abraham and Moses.

آياتها ١٩ (٨٧) سورة الأعلى مكية ركوعها ١

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۙ (١)

الَّذِيْ خَلَقَ فَسَوّٰى ۙ (٢)

وَالَّذِيْ قَدَّرَ فَهَدٰى ۙ (٣)

وَالَّذِيْ اَخْرَجَ الْمَرْعٰى ۙ (٤)

فَجَعَلَهٗ غُثَآءً اَحْوٰى ۭ (٥)

سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۙ (٦)

اِلَّا مَا شَاۗءَ اللّٰهُ ۭ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ۭ (٧)

وَنُيَسِّرُكَ لِلْيُسْرٰى ۚ (٨)

فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ۭ (٩)

سَيَذَّكَّرُ مَنْ يَّخْشٰى ۙ (١٠)

وَيَتَجَنَّبُهَا الْاَشْقَى ۙ (١١)

الَّذِيْ يَصْلَى النَّارَ الْكُبْرٰى ۭ (١٢)

ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ۭ (١٣)

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۙ (١٤)

وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۭ (١٥)

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۚ (١٦)

وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۭ (١٧)

اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى ۙ (١٨)

صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ۭ (١٩)

SURAH LXXXVIII

The Overwhelming

Al-Ghashiyah takes its name from a word in verse 1. An early Meccan Surah.

THE OVERWHELMING

Revealed at Mecca

سُورَةُ الْغَاشِيَةِ مَكِّيَّةٌ

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Hath there come unto thee tidings of the Overwhelming?

هَلْ أَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝١

2. On that day (many) faces will be downcast,

وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝٢

3. Toiling, wary,

عَامِلَةٌ نَّاصِبَةٌ ۝٣

4. Scorched by burning fire,

تَصْلٰى نَارًا حَامِيَةً ۝٤

5. Drinking from a boiling spring.

تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۝٥

6. No food for them save bitter thorn-fruit

لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۝٦

7. Which doth not nourish nor release from hunger.

لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ ۝٧

8. On that day other faces will be calm,

وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۝٨

9. Glad for their effort past,

لِّسَعْيِهَا رَاضِيَةٌ ۝٩

10. In a high garden

فِيْ جَنَّةٍ عَالِيَةٍ ۝١٠

11. Where they hear no idle speech.

لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ۝١١

12. Wherein is a gushing spring.

فِيْهَا عَيْنٌ جَارِيَةٌ ۝١٢

13. Wherein are couches raised

فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ۝١٣

14. And goblets set at hand

وَّاَكْوَابٌ مَّوْضُوْعَةٌ ۝١٤

15. And cushions ranged

وَّنَمَارِقُ مَصْفُوْفَةٌ ۝١٥

16. And silken carpets spread.

وَّزَرَابِيُّ مَبْثُوْثَةٌ ۝١٦

17. Will they not regard the camels how they are created?

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ۝١٧

18. And the heaven, how it is raised?

وَاِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ۝١٨

19. And the hills, how they are set up?

وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝١٩

20. And the earth, how it is spread?

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

21. Remind them, for thou art but a remembrancer,

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾

22. Thou art not at all a warder over them.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

23. But whoso is averse and disbelieveth,

إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾

24. Allah will punish him with direst punishment.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

25. Lo! unto Us is their return

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾

26. And Ours their reckoning.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

SURAH LXXXIX

The Dawn

Al-Fajr takes its name from verse 1. A very early Meccan Surah.

THE DAWN

Revealed at Mecca

أيَاتُهَا (٨٩) سُورَةُ الْفَجْرِ مَكِّيَّةٌ رُكُوعُهَا

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. By the Dawn

وَالْفَجْرِ ﴿١﴾

2. And ten nights,[1]

وَلَيَالٍ عَشْرٍ ﴿٢﴾

3. And the Even and the Odd,

وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾

4. And the night when it departeth,

وَاللَّيْلِ إِذَا يَسْرِ ﴿٤﴾

5. There surely is an oath for thinking man.

هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾

6. Dost thou not consider how thy Lord dealt with (the tribe of) 'Aad,

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

7. With many-columned[2] Iram,

إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾

8. The like of which was not created in the lands;

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾

9. And with (the tribe of) Thamūd, who clove the rocks in the valley;

وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

10. And with Pharaoh, firm of might,

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

11. Who (all) were rebellious (to Allah) in these lands,

الَّذِينَ طَغَوْا فِي الْبِلَادِ ﴿١١﴾

12. And multiplied iniquity therein?

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

13. Therefore thy Lord poured on them the disaster of His punishment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

14. Lo! thy Lord is ever watchful.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

15. As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me.

فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

16. But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

17. Nay, but ye (for your part) honour not the orphan

كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

[1]Of the month of pilgrimage.

[2]I had written "many-columned," following the run of commentators, who take the word *mad* to mean columns, pillars, when I happened upon Ibn Khaldun's diatribe against that rendering and all the legends to which it has given rise, in the preface to the *Prolegomena*. The word meant "tent-poles" to the Arabs of the Prophet's day, as Ibn Khaldun points out. In view of recent discoveries in the Yaman, however, I prefer the usual rendering.

18. And urge not on the feeding of the poor,

19. And ye devour heritages with devouring greed

20. And love wealth with abounding love.

21. Nay, but when the earth is ground to atoms, grinding, grinding,

22. And thy Lord shall come with angels, rank on rank,

23. And hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)?

24. He will say: Ah, would that I had sent before me (some provision) for my life!

25. None punisheth as He will punish on that day!

26. None bindeth as He then will bind.

27. But ah! thou soul at peace!

28. Return unto thy Lord, content in His good pleasure!

29. Enter thou among My bondmen!

30. Enter thou My Garden!

وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿١٨﴾

وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ﴿١٩﴾

وَّتُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

كَلَّآ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ﴿٢١﴾

وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ﴿٢٣﴾

يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ﴿٢٤﴾

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ﴿٢٥﴾

وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ﴿٢٦﴾

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

فَادْخُلِيْ فِيْ عِبٰدِيْ ﴿٢٩﴾

وَادْخُلِيْ جَنَّتِيْ ﴿٣٠﴾ ع ١٤

SURAH XC

The City

Al-Balad takes its name from a word in verse 1. A very early Meccan Surah.

THE CITY
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Nay, I swear by this city—

2. And thou art an indweller of this city[1]—

3. And the begetter and that which he begat,

4. We verily have created man in an atmosphere:[2]

5. Thinketh he that none hath power over him?

6. And he saith: I have destroyed vast wealth:

7. Thinketh he that none beholdeth him?

8. Did We not assign unto him two eyes

9. And a tongue and two lips,

10. And guide him to the parting of the mountain ways?

11. But he hath not attempted the Ascent—

12. Ah, what will convey unto thee what the Ascent is!—

13. (It is) to free a slave,

14. And to feed in the day of hunger

15. An orphan near of kin,

16. Or some poor wretch in misery,

17. And to be of those who believe and exhort one another to perseverance and exhort one another to pity.

18. Their place will be on the right hand.

19. But those who disbelieve Our revelations, their place will be on the left hand.

20. Fire will be an awning over them.

[1]Or "when thou hast control over this city" (prophetically).
[2]Or "in affliction."

SURAH XCI

The Sun

Ash-Shams takes its name from a word in verse 1. A very early Meccan Surah.

THE SUN

Revealed at Mecca

سُورَةُ الشَّمْسِ مَكِّيَّةٌ رُكُوعُهَا ١ (٩١) اٰيَاتُهَا ١٥

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. By the sun and his brightness,

وَالشَّمْسِ وَضُحٰهَا ۝١

2. And the moon when she followeth him.

وَالْقَمَرِ اِذَا تَلٰهَا ۝٢

3. And the day when it revealeth him,

وَالنَّهَارِ اِذَا جَلّٰهَا ۝٣

4. And the night when it enshroudeth him,

وَالَّيْلِ اِذَا يَغْشٰهَا ۝٤

5. And the heaven and Him Who built it,

وَالسَّمَآءِ وَمَا بَنٰهَا ۝٥

6. And the earth and Him Who spread it,

وَالْاَرْضِ وَمَا طَحٰهَا ۝٦

7. And a soul and Him Who perfected it

وَنَفْسٍ وَّمَا سَوّٰهَا ۝٧

8. And inspired it (with conscience of) what is wrong for it and (what is) right for it.

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا ۝٨

9. He is indeed successful who causeth it to grow,

قَدْ اَفْلَحَ مَنْ زَكّٰهَا ۝٩

10. And he is indeed a failure who stunteth it.

وَقَدْ خَابَ مَنْ دَسّٰهَا ۝١٠

11. (The tribe of) Thamud denied (the truth) in their rebellious pride.

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ۝١١

12. When the basest of them broke forth

اِذِ انْۢبَعَثَ اَشْقٰىهَا ۝١٢

13. And the messenger of Allah said: It is the she-camel of Allah, so let her drink!

فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ۝١٣

14. But they denied him, and they hamstrung her, so Allah doomed them for their sin and razed (their dwellings).

فَكَذَّبُوْهُ فَعَقَرُوْهَا ۚ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ۝١٤

15. He dreadeth not the sequel (of events).

وَلَا يَخَافُ عُقْبٰهَا ۝١٥ ع ١٦

SURAH XCII

The Night

Al-Lail takes its name from a word in verse 1. A very early Meccan Surah.

THE NIGHT
Revealed at Mecca

سُورَةُ اللَّيْلِ مَكِّيَّةٌ
آيَاتُهَا (٩٢) رُكُوعُهَا

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. By the night enshrouding

وَاللَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾

2. And the day resplendent

وَالنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾

3. And Him Who hath created male and female,

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾

4. Lo! your effort is dispersed (toward divers ends).

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾

5. As for him who giveth and is dutiful (toward Allah)

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾

6. And believeth in goodness;

وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾

7. Surely We will ease his way unto the state of ease.

فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾

8. But as for him who hoardeth and deemeth himself independent,

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ﴿٨﴾

9. And disbelieveth in goodness;

وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾

10. Surely We will ease his way unto adversity.

فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ﴿١٠﴾

11. His riches will not save him when he perisheth.

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾

12. Lo! Ours it is (to give) the guidance

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾

13. And lo! unto Us belong the latter portion and the former.

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

14. Therefor have I warned you of the flaming Fire

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾

15. Which only the most wretched must endure,

لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾

16. He who denieth and turneth away.

الَّذِي كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾

17. Far removed from it will be the righteous

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾

18. Who giveth his wealth that he may grow (in goodness),

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾

19. And none hath with him any favour for reward,

وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾

20. Except as seeking (to fulfil) the purpose of his Lord Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾

21. He verily will be content.

وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

SURAH XCIII

The Morning Hours

Ad-Duha, "The Morning Hours," takes its name from the first verse. There was an interval during which the Prophet received no revelation and the idolaters mocked him, saying: "Allah, of whom we used to hear so much, has forsaken poor Muhammad and now hates him." Then came this revelation. The Prophet had been a leading citizen of Mecca until he received his call. Now he was regarded as a madman. He was a man near fifty, and the prophecy in this Surah that "the latter portion would be better for him than the former" must have seemed absurd to those who heard it. Yet the latter portion of the Prophet's life, the last ten years, is the most wonderful record of success in human history.

An early Meccan Surah.

SURAH XCIV

Solace

Al-Inshirah, "Solace," takes its name for a word in verse 1, and also from its subject, which is relief from anxiety. It was probably revealed upon the same occasion as Surah XCIII; and, at a time when the Prophet was derided and shunned after having been respected and courted, must have struck the disbelievers as ridiculous. It refers to the inward assurance which the Prophet had received by revelation, and speaks of future events as accomplished, as is usual in the Qur'an, the revelation coming from a plane where time is not. Verse 4, speaking of his fame as exalted, must have seemed particulary absurd at that time of humiliation and persecution. But today, from every mosque in the world, the Prophet's name is cried, as that of the messenger of God, five times a day, and every Muslim prays for blessings on him when his name is mentioned.

An early Meccan Surah.

THE MORNING HOURS
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the morning hours

2. And by the night when it is stillest,

3. Thy Lord hath not forsaken thee nor doth He hate thee,

4. And verily the latter portion will be better for thee than the former

5. And verily thy Lord will give unto thee so that thou wilt be content.

6. Did He not find thee an orphan and protect (thee)?

7. Did He not find thee wandering and direct (thee)?

8. Did He not find thee destitute and enrich (thee)?

9. Therefore the orphan oppress not,

10. Therefore the beggar drive not away,

11. Therefore of the bounty of thy Lord be thy discourse.

SURAH XCIV *Solace*

SOLACE
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Have We not caused thy bosom to dilate,

2. And eased thee of the burden

3. Which weighed down thy back;

4. And exalted thy fame?

5. But lo! with hardship goeth ease,

6. Lo! with hardship goeth ease;

7. So when thou art relieved, still toil

8. And strive to please thy Lord.

أيا تها (٩٣) سورة الضحى مكية ركوعها

بسم الله الرحمن الرحيم

والضحى ١

والليل إذا سجى ٢

ما ودعك ربك وما قلى ٣

وللآخرة خير لك من الأولى ٤

ولسوف يعطيك ربك فترضى ٥

ألم يجدك يتيما فآوى ٦

ووجدك ضالا فهدى ٧

ووجدك عائلا فأغنى ٨

فأما اليتيم فلا تقهر ٩

وأما السائل فلا تنهر ١٠

ع ١ وأما بنعمة ربك فحدث ١١ ع

أيا تها (٩٤) سورة الم نشرح مكية ركوعها

بسم الله الرحمن الرحيم

ألم نشرح لك صدرك ١

ووضعنا عنك وزرك ٢

الذي أنقض ظهرك ٣

ورفعنا لك ذكرك ٤

فإن مع العسر يسرا ٥

إن مع العسر يسرا ٦

فإذا فرغت فانصب ٧

ع ١ وإلى ربك فارغب ٨ ع

SURAH XCV

The Fig

At-Tin, "The Fig," takes its name from a word in verse 1. The sense is mystical, referring to man in relation to the revealed Law of God and His judgement.

A very early Meccan Surah.

THE FIG

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the fig and the olive,

2. By Mount Sinai,

3. And by this land made safe;

4. Surely We created man of the best stature

5. Then We reduced him to the lowest of the low,

6. Save those who believe and do good works, and theirs is a reward unfailing.

7. So who henceforth will give the lie to thee about the judgement?

8. Is not Allah the most conclusive of all judges?

آياتها (٩٥) سورة التين مكية ركوعها

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

وَالتِّيْنِ وَالزَّيْتُوْنِ ۙ﴿١﴾

وَطُوْرِ سِيْنِيْنَ ۙ﴿٢﴾

وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۙ﴿٣﴾

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۖ﴿٤﴾

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ﴿٥﴾

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۗ﴿٦﴾

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۗ﴿٧﴾

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۧ﴿٨﴾

SURAH HCVI

The Clot

Al-'Alaq takes its name from a word in verse 2. Verses 1-5 are the words which the Prophet received in the vision at Hira, therefore the first of the Qur'an to be revealed.

A very early Meccan Surah.

THE CLOT

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Read: In the name of thy Lord who created.

2. Created man from a clot.

3. Read: And thy Lord is the Most Bounteous,

4. Who taught by the pen,

5. Taught man that which he knew not.

6. Nay, but verily man is rebellious.

7. That he thinketh himself independent!

8. Lo! unto thy Lord is the return.

9. Hast thou seen him who dissuadeth

10. A slave when he prayeth?

11. Hast thou seen if he (relieth) on the guidance (of Allah)

12. Or enjoineth piety?

13. Hast thou seen if he denieth (Allah's guidance) and is froward?

14. Is he then unaware that Allah seeth?

15. Nay, but if he cease not, We will seize him by the forelock—

16. The lying, sinful forelock—

17. Then let him call upon his henchmen!

18. We will call the guards of hell.

19. Nay! Obey not thou him. But prostrate thyself, and draw near (unto Allah).

سُورَةُ الْعَلَقِ مَكِّيَّةٌ

أيَاتُهَا (٩٦) رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۚ ١

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ ٢

اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ ۙ ٣

الَّذِيْ عَلَّمَ بِالْقَلَمِ ۙ ٤

عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ۚ ٥

كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۙ ٦

اَنْ رَّاٰهُ اسْتَغْنٰى ۚ ٧

اِنَّ اِلٰى رَبِّكَ الرُّجْعٰى ۚ ٨

اَرَءَيْتَ الَّذِيْ يَنْهٰى ۙ ٩

عَبْدًا اِذَا صَلّٰى ۚ ١٠

اَرَءَيْتَ اِنْ كَانَ عَلَى الْهُدٰٓى ۙ ١١

اَوْ اَمَرَ بِالتَّقْوٰى ۚ ١٢

اَرَءَيْتَ اِنْ كَذَّبَ وَتَوَلّٰى ۚ ١٣

اَلَمْ يَعْلَمْ بِاَنَّ اللهَ يَرٰى ۚ ١٤

كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًا بِالنَّاصِيَةِ ۙ ١٥

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۚ ١٦

فَلْيَدْعُ نَادِيَهٗ ۚ ١٧

سَنَدْعُ الزَّبَانِيَةَ ۙ ١٨

كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ۩ ۚ ١٩

SURAH XCVII

Power

Al-Qadr takes its name from a word in verse 1. It refers to the night (one of the last nights of Ramadan) on which the Prophet received his Call and the first verses of the Qur'an were revealed in the vision of Mt. Hira. It is said to be the night on which God's decrees for the year are brought down to the earthly plane.

A very early Meccan Surah.

SURAH XCVIII

The Clear Proof

Al-Bayyinah takes its name from a word in the first verse. There is no certainty as to the period of revelation. Many regard it as a late Meccan Surah. I follow the attribution in the *Mus-haf* which I have followed throughout.

The probable date of revelation is the year 1 A.H.

POWER
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Lo! We revealed it on the Night of Power.

2. Ah, what will convey unto thee what the Night of Power is!

3. The Night of Power is better than a thousand months.

4. The angels and the Spirit[1] descend therein, by the permission of their Lord, with all decrees.

5. (That night is) Peace until the rising of the dawn.

SŪRAH XCVIII
THE CLEAR PROOF
Revealed at Al-Madīnah

In the name of Allah, the Beneficent, the Merciful.

1. Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them.

2. A messenger from Allah, reading purified pages

3. Containing correct scriptures.

4. Nor were the People of the Scripture divided until after the clear proof came unto them.

5. And they are ordained naught else than to serve Allah, keeping religion pure for Him, as men by nature upright and to establish worship and to pay the poor-due. That is true religion.

6. Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings.

7. (And) lo! those who believe and do good works are the best of created beings.

8. Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.

[1] *i.e.* Gabriel or, as some commentators think, a general term for angels of the highest rank.

أيا تها (٩٧) سورة القدر مكية ركوعها

بسم الله الرحمن الرحيم

إنا أنزلناه في ليلة القدر ①

وما أدراك ما ليلة القدر ②

ليلة القدر خير من ألف شهر ③

تنزل الملئكة والروح فيها بإذن ربهم من كل أمر ④

سلم هي حتى مطلع الفجر ⑤

أيا تها (٩٨) سورة البينة مدنية ركوعها

بسم الله الرحمن الرحيم

لم يكن الذين كفروا من أهل الكتب والمشركين منفكين حتى تأتيهم البينة ①

رسول من الله يتلوا صحفا مطهرة ②

فيها كتب قيمة ③

وما تفرق الذين أوتوا الكتب إلا من بعد ما جاءتهم البينة ④

وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلوة ويؤتوا الزكوة وذلك دين القيمة ⑤

إن الذين كفروا من أهل الكتب والمشركين في نار جهنم خلدين فيها أولئك هم شر البرية ⑥

إن الذين ءامنوا وعملوا الصلحت أولئك هم خير البرية ⑦

جزاؤهم عند ربهم جنت عدن تجري من تحتها الأنهر خلدين فيها أبدا رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه ⑧

SURAH XCIX

The Earthquake

Az-Zilzal takes its name from a word in verse 1. A very early Meccan Surah.

SURAH C

The Coursers

Al-'Aadiyat takes its name from a word in the first verse. A very early Meccan Surah.

THE EARTHQUAKE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. When Earth is shaken with her (final) earthquake

2. And Earth yieldeth up her burdens,

3. And man saith: What aileth her?

4. That day she will relate her chronicles.

5. Because thy Lord inspireth her.

6. That day mankind will issue forth in scattered groups to be shown their deeds.

7. And whoso doth good an atom's weight will see it then,

8. And whoso doth ill an atom's weight will see it then.

SURAH C

THE COURSERS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the snorting coursers,

2. Striking sparks of fire

3. And scouring to the raid at dawn,

4. Then, therewith, with their trail of dust,

5. Cleaving, as one, the centre (of the foe),[1]

6. Lo! man is an ingrate unto his Lord

7. And lo! he is a witness unto that;

8. And lo! in the love of wealth he is violent.

9. Knoweth he not that, when the contents of the graves are poured forth

10. And the secrets of the breasts are made known,

11. On that day will their Lord be perfectly informed concerning them.

اٰيَاتُهَا ٨ (٩٩) سُوْرَةُ الزِّلْزَالِ مَدَنِيَّةٌ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ ١

وَاَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ ٢

وَقَالَ الْاِنْسَانُ مَا لَهَا ۚ ٣

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ ٤

بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ؕ ٥

يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ؕ ٦

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ؕ ٧

ع ١ ٨ ٢٤ وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ع ٨

اٰيَاتُهَا ١١ (١٠٠) سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

وَالْعٰدِيٰتِ ضَبْحًا ۙ ١

فَالْمُوْرِيٰتِ قَدْحًا ۙ ٢

فَالْمُغِيْرٰتِ صُبْحًا ۙ ٣

فَاَثَرْنَ بِهٖ نَقْعًا ۙ ٤

فَوَسَطْنَ بِهٖ جَمْعًا ۙ ٥

اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ ٦

وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ٧

وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۗ ٨

اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ۙ ٩

وَحُصِّلَ مَا فِى الصُّدُوْرِ ۙ ١٠

ع ١ ١٠ ٢٥ اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ع ١١

[1]The meaning of the first five verses is by no means clear. The above is probable rendering.

SURAH CI

The calamity

Al-Qari'ah takes its name from a word in verse 1 recurring in the next two verses.

SURAH CII

Rivarly in Worldly Increase

At-Takathur takes its name from a word in the first verse. A very early Meccan Surah.

THE CALAMITY
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The Calamity!

2. What is the Calamity?

3. Ah, what will convey unto thee what the Calamity is!

4. A day wherein mankind will be as thickly-scattered moths

5. And the mountains will become as carded wool.

6. Then, as for him whose scales are heavy (with good works),

7. He will live a pleasant life.

8. But as for him whose scales are light.

9. The Bereft and Hungry One will be his mother.

10. Ah, what will convey unto thee what she is!—

11. Raging fire,

SURAH CII
RIVALRY IN WORLDLY INCREASE
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Rivalry in worldly increase distracteth you

2. Until ye come to the graves.

3. Nay, but ye will come to know!

4. Nay, but ye will come to know!

5. Nay, would that ye knew (now) with a sure knowledge!

6. For ye will behold hell-fire.

7. Aye, ye will behold it with sure vision.

8. Then, on that day, ye will be asked concerning pleasure.

اٰيَاتُهَا (١٠١) سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْقَارِعَةُ ۝١

مَا الْقَارِعَةُ ۝٢

وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ۝٣

يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝٤

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝٥

فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝٦

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝٧

وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝٨

فَاُمُّهٗ هَاوِيَةٌ ۝٩

وَمَآ اَدْرٰىكَ مَا هِيَهْ ۝١٠

نَارٌ حَامِيَةٌ ۝١١ ع ١

اٰيَاتُهَا (١٠٢) سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْهٰىكُمُ التَّكَاثُرُ ۝١

حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝٢

كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٣

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٤

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝٥

لَتَرَوُنَّ الْجَحِيْمَ ۝٦

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝٧

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝٨ ع ١

SURAH CIII

The Declining Day

Al-'Asr takes its name from a word in verse 1.

A very early Meccan Surah.

SURAH CIV

The Traducers

Al-Humazah takes its name from a word in verse 1. The idolaters waylaid all newcomers to Mecca and warned them against the Prophet, in order to prevent their listening to his preaching.

An early Meccan Surah.

THE DECLINING DAY

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. By the declining day,

2. Lo! man is in a state of loss,

3. Save those who believe and do good works, and exhort one another to truth exhort one another to endurance.

SŪRAH CIV

THE TRADUCER

Revealed at Mecca

In the name of Allah, the Beneficent the Merciful.

1. Woe unto every slandering traducer,

2. Who hath gathered wealth (of this world) and arranged it.

3. He thinketh that his wealth will render him immortal.

4. Nay, but verily he will be flung to the Consuming One,

5. Ah, what will convey unto thee what the Consuming One is!

6. (It is) the fire of Allah, kindled,

7. Which leapeth up over the hearts (of men)

8. Lo! it is closed in on them

9. In outstretched columns.

اٰيَاتُهَا ٣ (١٠٣) سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

وَالْعَصْرِ ۙ ﴿١﴾

اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۙ ﴿٢﴾

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا

ع ١ ٣ ٢٨ بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

اٰيَاتُهَا ٩ (١٠٤) سُوْرَةُ الْهُمَزَةِ مَكِّيَّةٌ رُكُوْعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۙ ﴿١﴾

اِلَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۙ ﴿٢﴾

يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ۚ ﴿٣﴾

كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ ۖ ﴿٤﴾

وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُ ؕ ﴿٥﴾

نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ ﴿٦﴾

الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ؕ ﴿٧﴾

اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۙ ﴿٨﴾

ع ١ ٩ ٢٩ فِيْ عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾

SURAH CV

The Elephant

Al-Fil, "The Elephant," takes its name from a word in the first verse. The allusion is to the campaign of Abraha, the Abyssinian ruler of Al-Yaman, against Mecca, with the purpose of destroying the Ka'bah in the year of the Prophet's birth. He had with him an elephant which much impressed the Arabs. Tradition says that the elephant refused to advance on the last stage of the march, and that swarms of flying creatures pelted the Abyssinians with stones. Another tradition says that they retired in disorder owing to an outbreak of smallpox in the camp. At the time when this Surah was revealed, many men in Mecca must have known what happened. Dr. Krenkow, a sound Arabic scholar, is of opinion that the flying creatures may well have been swarms of insects carrying infection. In any case the Ka'bah was saved from destruction after its defenders had despaired.

A very early Meccan Surah.

SURAH CVI

"Winter" or "Qureysh"

Ash-Shita is so called from a word occurring in verse 2. It is also often called *Qureysh.*
A very early Meccan Surah.

SURAH CVII

Small Kindnesses

Al Ma'un takes its name from a word in the last verse.
An early Meccan revelation.

THE ELEPHANT
Revealed at Mecca

In the name of Allah, the Beneficent the Merciful.

1. Hast thou not seen how thy Lord dealt with the owners of the Elephant?
2. Did He not bring their stratagem to naught,
3. And send against them swarms of flying creatures,
4. Which pelted them with stones of baked clay,
5. And made them like green crops devoured (by cattle)?

SURAH CVI

"WINTER" OR "QUREYSH"
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. For the taming[1] of Qureysh
2. For their taming (We cause) the caravans to set forth in winter and summer.
3. So let them worship the Lord of this House.
4. Who hath fed them against hunger
5. And hath made them safe from fear.

SURAH CVII

SMALL KINDNESSES
Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Hast thou observed him who belieth religion?

2. That is he who repelleth the orphan,

3. And urgeth not the feeding of the needy.

4. Ah, woe unto worshippers

5. Who are heedless of their prayer;

6. Who would be seen (at worship)

7. Yet refuse small kindnesses!

[1] *i.e.* "civilising."

أيَاتُهَا ٥ (١٠٥) سُورَةُ الْفِيلِ مَكِّيَّةٌ رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحٰبِ الْفِيلِ ①

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ②

وَّأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ④

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ⑤ ع ١ ٣٠

أَيَاتُهَا ٤ (١٠٦) سُورَةُ قُرَيْشٍ مَّكِّيَّةٌ رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

لِإِيلٰفِ قُرَيْشٍ ①

إِۦلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ②

فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ③

الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَّءَامَنَهُم مِّنْ خَوْفٍ ④ ع ١ ٣١

أَيَاتُهَا ٧ (١٠٧) سُورَةُ الْمَاعُونِ مَكِّيَّةٌ رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

أَرَءَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ①

فَذٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ②

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِينِ ③

فَوَيْلٌ لِّلْمُصَلِّينَ ④

الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ⑤

الَّذِينَ هُمْ يُرَآءُونَ ⑥

وَيَمْنَعُونَ الْمَاعُونَ ⑦ ع ١ ٣٢

SURAH CVIII

Abundance

Al-Kauthar takes its name from a word in the first verse. The disbelievers used to taunt the Prophet with the fact that he had no son, and therefore none to uphold his religion after him.

SURAH CIX

The Disbelievers

Al-Kafirun takes its name from a word in verse 1. It was revealed at a time when the idolaters had asked the Prophet to compromise in matters of religion.

SURAH CX

Succour

An-Nasr takes its name from a word in the first verse. It is one of the very last revelations, having come to the Prophet only a few weeks before his death. Though ascribed always to Al-Madinah, tradition says that it was actually revelaed at Mecca during the days the Prophet spent there when he made his farewell pilgrimage. It is described in Ibn Hisham and elsewhere as the first announcement that the Prophet received of his approaching death.

The date of revelation is the tenth year of the Hijrah.

ABUNDANCE

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Lo! We have given thee Abundance;

2. So pray unto thy Lord, and sacrifice.

3. Lo! It is thy insulter (and not thou) who is without posterity.

SURAH CIX
THE DISBELIEVERS

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Say: O disbelievers!

2. I worship not that which ye worship;

3. Nor worship ye that which I worship.

4. And I shall not worship that which ye worship.

5. Nor will ye worship that which I worship.

6. Unto you your religion, and unto me my religion.

SURAH CX
SUCCOUR

Revealed at Al-Madinah

In name of Allah, the Beneficent, the Merciful.

1. When Allah's succour and the triumph cometh

2. And thou seest mankind entering the religion of Allah in troops,

3. Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.

أَيَاتُهَا (١٠٨) سُورَةُ الْكَوْثَرِ مَكِّيَّةٌ رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ ○

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ①

فَصَلِّ لِرَبِّكَ وَانْحَرْ ②

ع ٣ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ③

أَيَاتُهَا (١٠٩) سُورَةُ الْكٰفِرُونَ مَكِّيَّةٌ رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ ○

قُلْ يَا أَيُّهَا الْكٰفِرُونَ ①

لَا أَعْبُدُ مَا تَعْبُدُونَ ②

وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ③

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُّمْ ④

وَلَا أَنْتُمْ عٰبِدُونَ مَا أَعْبُدُ ⑤

ع ٣ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑥

أَيَاتُهَا (١١٠) سُورَةُ النَّصْرِ مَدَنِيَّةٌ رُكُوعُهَا

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ ○

إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ ①

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللهِ أَفْوَاجًا ②

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ③

SURAH CXI

Al-Lahab

Al-Lahab takes its name from a word in the first verse. It is the only passage in the whole Qur'an where an opponent of the Prophet is denounced by name. Abu Lahab (The Father of Flame), whose real name was Abdul 'Uzza, was an uncle of the Prophet and was the only member of his own clan who bitterly opposed the Prophet. He made it his business to torment the Prophet, and his wife took a pleasure in carrying thorn bushes and strewing them in the sand where she knew that the Prophet was sure to walk harefooted.

An early Meccan revelation.

SURAH CXII

The Sincerity

Al-Ikhlas, "The Sincerity," also known as "Al-Tauhid," takes its name from its subject. It has been called the essence of the Qur'an, of which it is really the last Surah. Some authorities ascribe this Surah to the Madinah period, and think that it was revealed in answer to a question of some Jewish doctors concerning the nature of God.

It is generally held to be an early Meccan Surah.

SURAH CXIII

The Daybreak

Al-Falaq, "The Daybreak", takes its name from a word in the first verse. This and the following Surah are prayers for protection, this one being for protection from fears proceeding from the unknown. The two Surahs are known as *Al-Mu'awwadhatayn*, the two cries for refuge and protection.

An early Meccan Surah.

AL-LAHAB

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. The power of Abu Lahab will perish, and he will perish.

2. His wealth and gains will not exempt him.

3. He will be plunged in flaming fire,

4. And his wife, the wood-carrier,

5. Will have upon her neck a halter of palm-fibre.

SURAH CXII
THE SINCERITY

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Say: He is Allah, the One!

2. Allah, the eternally Besought of all!

3. He begetteth not nor was begotten.

4. And there is none comparable unto Him.

SURAH CXIII
THE DAYBREAK

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Say: I seek refuge in the Lord of Daybreak

2. From the evil of that which He created;

3. From the evil of the darkness when it is intense,

14. And from the evil of malignant witchcraft,[1]

5. And from the evil of the envier when he envieth.

[1]Lit. "from the evil of blowers (feminine) upon knots," it having been a common form of witchcraft in Arabia for women to tie knots in a cord and blow upon them with an imprecation.

سُورَةُ اللَّهَبِ مَكِّيَّةٌ (١١١) آيَاتُهَا ٥ رُكُوعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۝١
مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۝٢
سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝٣
وَّامْرَاَتُهٗ ۭ حَمَّالَةَ الْحَطَبِ ۝٤
فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٥

سُورَةُ الْاِخْلَاصِ مَكِّيَّةٌ (١١٢) آيَاتُهَا ٤ رُكُوعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝١
اَللّٰهُ الصَّمَدُ ۝٢
لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝٤

سُورَةُ الْفَلَقِ مَكِّيَّةٌ (١١٣) آيَاتُهَا ٥ رُكُوعُهَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝١
مِنْ شَرِّ مَا خَلَقَ ۝٢
وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝٣
وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۝٤
وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝٥

SURAH CXIV

Mankind

An-Nas, the second of the two cries for refuge and protection, takes its name from a recurring word which marks the rhythm in the Arabic. In this case protection is sought especially from the evil in a man's own heart and in the hearts of other men.

An early Meccan revelation.

MANKIND

Revealed at Mecca

In the name of Allah, the Beneficent, the Merciful.

1. Say: I seek refuge in the Lord of mankind,

2. The King of mankind,

3. The God of mankind,

4. From the evil of the sneaking whisperer,

5. Who whispereth in the hearts of mankind,

6. Of the jinn and of mankind.

أيا تها (١١٤) سورة الناس مكية ركوعها

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ﴿١﴾

مَلِكِ النَّاسِ ۙ﴿٢﴾

اِلٰهِ النَّاسِ ۙ﴿٣﴾

مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ﴿٤﴾

الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ۙ﴿٥﴾

ع ٣٩ مِنَ الْجِنَّةِ وَالنَّاسِ ۙ﴿٦﴾

PRAYER

To be used after reading the Holy Qur'an

O Allah! change my fear in my grave into love! O Allah! have mercy on me in the name of the Great Qur'an; and make it for me a Guide and Light and Guidance and Mercy; O Allah! Make me remember what of it I have forgotten; make me know of it that which I have become ignorant of; and make me recite it in the hours of the night and the day; and make it an argument for me O Thou Sustainer of (all) the worlds! Ameen!

دُعَآءُ خَتْمِ الْقُرْاٰنِ

اَللّٰهُمَّ اٰنِسْ وَحْشَتِيْ فِيْ قَبْرِيْ اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْاٰنِ الْعَظِيْمِ وَاجْعَلْهُ لِيْ اِمَامًا وَّنُوْرًا وَّ هُدًى وَّرَحْمَةً اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَارْزُقْنِيْ تِلَاوَتَهٗ اٰنَآءَ الَّيْلِ وَاٰنَآءَ النَّهَارِ وَاجْعَلْهُ لِيْ حُجَّةً يَّا رَبَّ الْعٰلَمِيْنَ

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